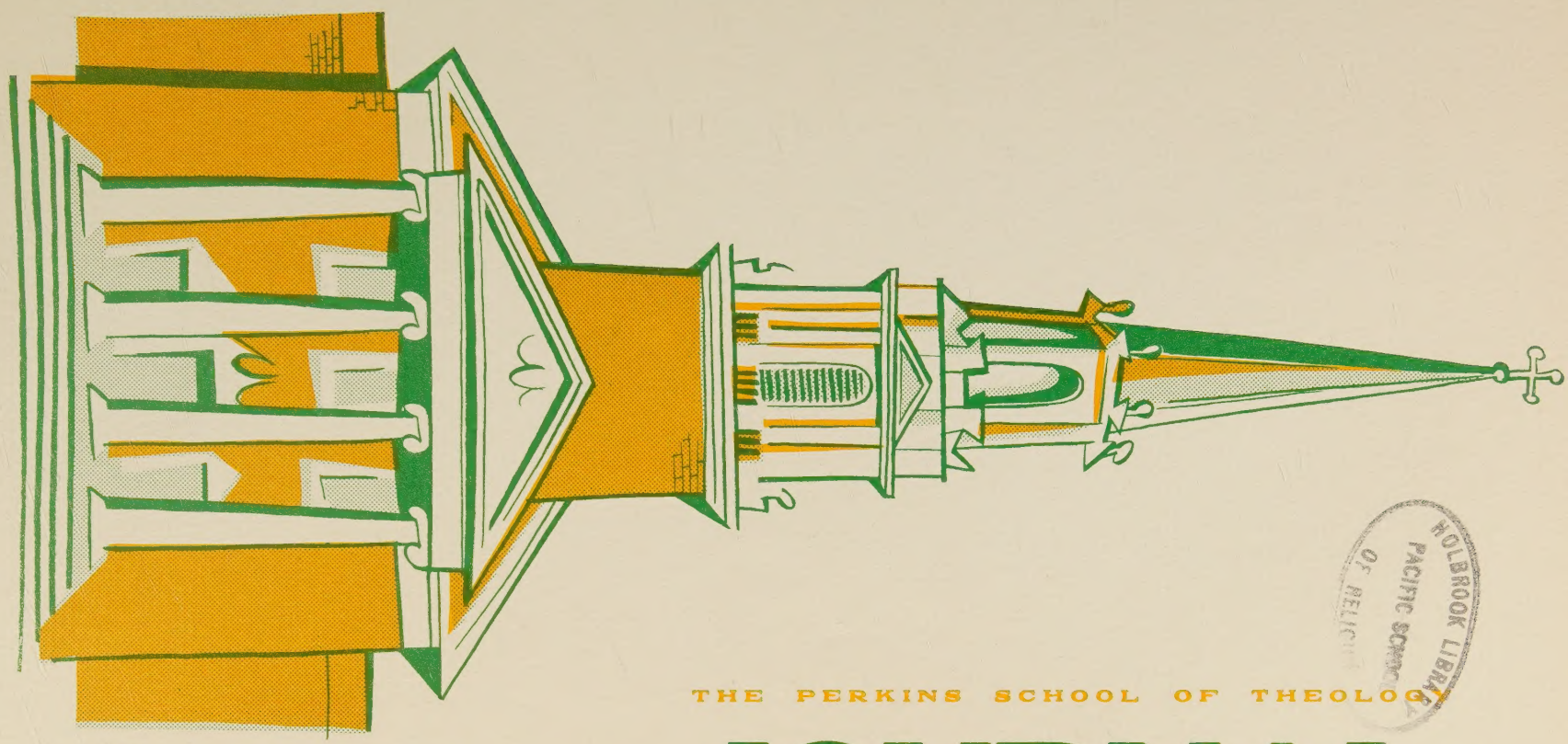


HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

THE PERKINS SCHOOL OF THEOLOGY

JOURNAL

SPRING NUMBER: 1961

THE PERKINS SCHOOL OF THEOLOGY JOURNAL

SOUTHERN METHODIST UNIVERSITY • DALLAS 5, TEXAS

volume XIV spring 1961 number 3

CONTENTS:

3 A WORD ABOUT A SPECIAL EVENT

5 THE SEMINARY IN THE UNIVERSITY
Willis M. Tate

12 THE SEMINARY FOR THE UNIVERSITY
Albert C. Outler

19 THE SEMINARY FOR THE CHURCH
Bishop Paul E. Martin

26 THE SEMINARY IN THE CURRENT THEOLOGICAL SCENE
James I. McCord

33 THE SEMINARY FOR TOMORROW
Joseph D. Quillian

39 BOOKS

EDITORIAL BOARD

editor: Roger Ortmayer

editorial associate: Larry Pleimann

book review editor: Schubert M. Ogden

faculty committee on publications: Kermit Schoonover, chairman

members: Joseph L. Allen, Howard Grimes, Decherd H. Turner, Jr.

ex officio: Roger Ortmayer, Schubert M. Ogden

The Perkins School of Theology JOURNAL is edited for the alumni of the school and for the Methodist ministers of the South Central Jurisdiction. The Publications Committee of the School of Theology is in charge of the project. The JOURNAL is published three times a year by the Perkins School of Theology, and is printed at Southern Methodist University.

About This Issue

During the Spring of 1961, Southern Methodist University celebrated a Semi-Centennial Festival Year. This took the form of a series of convocations, colloquies, seminars and conversations on subjects significant in the eyes of academia. Not only, however, did the events call attention to the golden anniversary of the university, but they also called attention to a significant new step, viz. the establishment of the Graduate Council of the Humanities.

As an additional event in the celebration, but also integral to it, an all day convocation was held under the direct auspices of Perkins, recognizing Joseph D. Quillian, Jr., as the new Dean of the School of Theology.

The Chairman of the Board of Trustees of Southern Methodist University, Eugene McElvaney, presided at the opening session. In part he said: "Ostensibly, we are convoked to recognize and honor Joe Quillian as Dean of Perkins School of Theology. Traditionally S.M.U. has never accorded newly elected Deans of any of its schools a formal installation or inaugural ceremony. How well, therefore, that we should appropriate such an historic occasion not only in recognition of his new deanship, but as providing an ideal background against which Dean Quillian might indicate the direction in which he believes the seminary ought to be moving. As a suitable approach to his recognition, wouldn't it be logical to indulge in some critical examination, both symbolically and actually, of the seminary's involvement in the total life of the university and also the seminary's recognition of its responsibility to the university's Board of Trustees. At the same time, and by reason of their presence, it is hoped that the Convocation will bear witness to the University Trustees' interest in and concern for the School of Theology.

"More particularly in our self-appraise-

ment, may we be interested to determine that we have, and are, living up to the supreme confidence and to the faith and aspirations of two of this Seminary's greatest benefactors for whom this school was named: Mrs. J. J. Perkins, who graces us with her presence, and her late beloved husband whom generations to come will rise up to call him blessed."

The papers presented at the Convocation make up the body of this issue of the *Journal.* The lead was taken by the President of the University, Dr. Willis Tate. He directed his attention toward assessing the responsibility, place and role of the seminary *in* the university. In response to, and complementing, the President's paper was that of Dr. Albert C. Outler, Professor of Theology, whose discussion simply changed the preposition (but what a difference a preposition makes!): "The Seminary *for* the University."

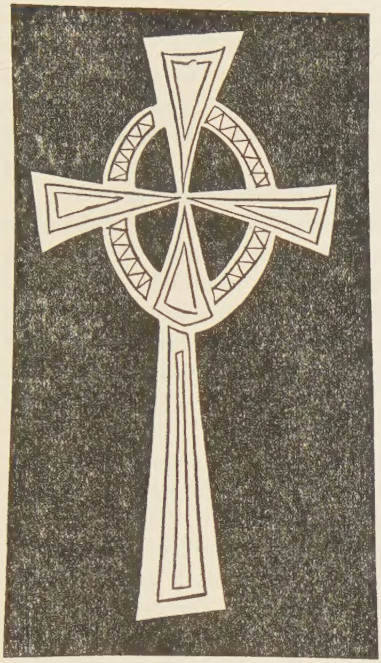
"The Seminary for the Church" was appropriately prepared and delivered by Paul E. Martin, Bishop of the Houston Area, President of the Council of Bishops, The Methodist Church, and Chairman of the Perkins School of Theology Committee of the S.M.U. Board of Trustees.

The last two papers gave their writers a chance to look at the special task of the seminary in making the eternal Gospel meaningful and relevant to the present age. Against this pointed assessment by Dr. James I. McCord, President of Princeton Theological Seminary, and the other papers, Dean Quillian presented his thoughts as to what the seminary ought to be and where it should go.

This series of addresses are important in themselves and as pointing out some directives in rethinking the role of theology in higher education today, and the task of the professional preparation of the Protestant clergy. They make no claim to finality. Perhaps in their tentativeness is their significance in the continuing dialogue of the humanities, religion and culture.

The book reviews carry the name of the Perkins faculty member who made the criticism, except in the case of new books by those from our own community. These have been prepared by guest reviewers. Professor Franklin Littell's *The German Phoenix* is discussed by Reinhold Niebuhr, Emeritus Professor of Applied Christianity, Union Theological Seminary, New York City. Bishop William C. Martin of the Dallas-Fort Worth Area, The Methodist Church, reviews Visiting Lecturer in Homiletics, W. B. J. Martin's *Acts of Worship. Stumbling Block,* by Douglas E. Jackson, Professor of Sociology of Religion, is commented upon by another professor who has thought, written and lectured on the area typed "the alcohol problem", Everett Tilson, Professor of Old Testament, Methodist Theological School in Ohio, Delaware, Ohio.

—R. E. O.



Willis M. Tate

The Seminary In The University

It is with a great deal of pleasure and pride that I participate in this special recognition ceremony for the new dean of the Perkins School of Theology. This occasion is timely and significant for all of us as we analyze our seminary and it's relation to the university, to the culture and to the church. It is a challenge to me as I try to look again at the university in its relationship not only with the seminary, but with all of its special schools and with the world we serve.

This has been an exciting project. It has been made doubly exciting because I have done my thinking against a backdrop of world events which have dramatized the need for men of unusual ability, insight and wisdom.

The world needs men who are not easy marks for every strong idea that comes their way. The world needs men who have heard strong voices spoken with dependable integrity in intense dialogue; men who during their youthful years have participated in significant inter-change of ideas so that great and even massive disagreement neither throws them nor captures them; men who have seen a vision, men who have courage even to be a minority; in other words, men with intellectual integrity at the center of a civilization in turmoil.

The world needs men who bring not only the capacity to handle the narrow complexities of their specialized fields, but also the capacity to cope with the still greater complexities of life at large. The world needs men who can see their vocation—for which they are highly trained—in full relation to the massive expanse of modern knowledge. The world needs men who can administer and perpetuate our culture, but who can also understand and participate in the revolution which surrounds us all without losing sight of the dignity and worth of every individual.

The world needs men whose values have

been hammered out not in ignorance of but in awareness of what science has discovered about the world and the mind itself.

The world needs men who live in full, responsible freedom, awake to change so that it does not happen without their knowledge of it; men, as Pericles said of the men of free Athens, who can be individuals capable of meeting every variety of circumstance with the greatest versatility and grace.

Speaking here particularly to ministers, it is my belief that the world needs ministers of the gospel capable of facing a congregation even of highly skilled scientists and technologists without loss of the ability to communicate with them. There is a great need for ministers with the ability to lead our specialists out of their narrow specializations—even as the minister moves out of *his*. Such a show of concern for the total human condition reflects our understanding of the broad, complex world in which we live.

For it is our philosophy of education to send our youth out into a world that is *not* a specialized world, although it is crammed with specializations.

I make a good many speeches around the country before business and technical groups. Within the last year there have come increasing requests for talks on the importance of a broad education. Accountants must be more than bookkeepers; automotive engineers must be more than mechanics. They must be citizens; they must learn to live as created sons of a common Father. All of which is to say that the university has a special responsibility to help our society to think with depth, with breadth and with wisdom.

To do this task well, we need to reexamine continually our role as a university in relation to society and in relation to the university's parts.

Our dedication to the cause of humane learning is a part of a great tradition many centuries old. Southern Methodist University was joined to that ancient tradition on the 24th day of April, fifty years ago this year when the charter of this university was formalized. We take our place not only as a schoolhouse but also as a visible symbol that learning must abound—both here and in the society beyond this campus.

But that society will not long respond to a symbol of learning unless such learning is related to the most pressing, most factual problems our world faces *now*. So we seek always to operate on the forward edge of a changing world, pushing knowledge back and back, and giving leadership to the social response to that change.

We must also look within our university.

We have just passed through the annual "battle of the budget"! Perhaps at this time more than any other I ask myself: "Is this university *more* than a paper device? *More* than a holding corporation where certain housekeeping chores are done in common?" You know those chores. Your pay checks come from a common pay office; the contracts for buildings and repairs are handled by a central office; your heat comes from a common boiler. But surely there is *more* to being a university than that! Surely Southern Methodist University is more than the sum of its parts!

In my personal struggle to answer this question, I have come to several conclusions, and I want to share them with you this morning. Like any well-rounded sermon, it has four points!

Perhaps as a preface, I should say that I know there is a difference between *in principle* and *in fact*. In each of these points, I recognize that we are, in far too many instances, portraying the "*in principle*" state. But we have no hope for our potential "*in fact*" unless we constantly re-affirm our "*in principle*."

First: We are a *community* with identity.

I make this as an assertion, knowing full well the hindrances to community life in this university. Any university in an urban setting has a hard time being a community,

with its faculties scattered far and wide, with many of its students casual commuters, and with many varied interests and responsibilities of the off-campus scene accepted by or demanded of faculty members by a dynamic city and an emerging area.

But in spite of these difficulties, I believe we are a community with increasing identity; a community that is taking on the aspects of any community, namely its own way of doing things, its own way of thinking, its folkways and mores, its status symbols, its own vested interests, its own value systems that are discernible and often very different from those who live across the street.

If we were to try to refine our concept of community and say that we are a community of scholarship, I feel this would be stretching the truth. We have scholars, yes—but we are far from being a community of scholarship. Yet, hopefully we are on our way, and as we progress, the identity and unique purpose of our community will become clearer, both to ourselves and to others.

Second: We are a *family* of individual schools.

As most of you know, Southern Methodist University has grown very fast since its founding, and especially within the past 20 years. When I was an undergraduate our relationships were all primary. We all drank coffee from the same cups, picked up our mail at one window, knew each other's name and depended on a very short, reliable grapevine. But our campus has changed. Our sudden growth has been most graphically seen in the emergence of our separate schools.

Aside from the College of Arts and Sciences, these schools are either professional or graduate schools, and in some instances, both. In these schools, our students are guided into special vocational fields or special research fields.

We hope we give to the world good lawyers, good engineers, good teachers, good business executives, good artists, good ministers, good scientists, good technologists. It is to that end that the university strives to provide such schools with the best we can afford in faculty, equipment, buildings, laboratories, studios, books and other aids to learning.

But because the university is a perimeter that surrounds all of its schools as well as a climate that permeates each, the university must constantly remind the members of *its* family of schools of the varying dimensions of "expertness."

The Cambridge essayist, F. L. Lucas says, "The time approaches when scientific knowledge, for example, will have so increased that nothing can be sensibly talked about—not even the weather—except by experts."

While we urge that our separate schools be good—yes, even excellent—we call them to know the hazards of specialization. It has been reported that Charles Darwin saw his own specialization as something that had robbed him of his feeling for music and poetry. Sir Robert Walpole, after years of blind pre-occupation with politics, suddenly came to that moment in his life when he picked up a book in his library and burst into tears, saying "My God, I can't read." It was not his sight he had lost, but his taste.

Also, in our complex world, some scientists emerge as "innocents" in the fields of economics and political science. And in our world of ever-expanding knowledge, some humanists presume a corner on values without knowledge of what is newly discovered about life and the universe.

While we are a family of individual schools, pursuing knowledge in many specialized areas, we must also be a family which communicates across the lines of disciplines, departments and schools.

I regret to say this, but some of the fast-growing schools within our own university do not *really* know that other schools exist! It is no exaggeration so say, therefore, that

they do not really speak to each other!

Third: In view of this observation, the third conclusion I have arrived at regarding the character of this university is that we must be a *home* for significant dialogue.

Here again we should perhaps say that *in fact* is not the same as *in principle*. We are not now a home for significant dialogue but we must become one. So many utterances are trivia, rationalizations or demands. There is much difference between dialogue and ultimatums.

There is a phrase which has found its way into a number of conversations I have had within recent months—and especially during our Academic Festival. This phrase has a haunting quality. It goes something like this: "We've had too precious little of that;" or "that was a most precious experience for me." Those persons who said these words were talking about dialogue, significant dialogue.

It has been said enough times to be believed across this campus that there is lack of faculty stimulation of each other. This can be starving. This can be tragic.

Perhaps the reason is that we do not really know what we are missing in another man's field. As we implied earlier, some literary intellectuals dismiss many scientists as ignorant specialists. And yet if some scientists were to ask a literary scholar to describe the second law of *thermodynamics*, he would likely be unresponsive—not realizing that such a question is about the equivalent to "Have you read any Shakespeare?"

We do not know each other's fields—and sometimes what we do know is so trivial! For example, all some fairly well-informed people in some non-scientific fields know about Archimedes is that he once had a bath!

Also it can be said that some of our separate disciplines tend to be ingrown regarding the values by which they judge their own search for truth and new knowledge. One of the functions of a university is the continual critique of the body of knowledge of our society. Now, what are the values upon which you base this critique? Science, as a discipline, tends to have its own. But it is important for every discipline to search for the values which are parallel or even above their own discipline; values which are a part of another discipline; values which are above the community. *This search cannot be made alone. It must be made through dialogue*—and a university can be the best stage for such a production.

I realize that there are barriers to significant dialogue. Physical distance separates theology from science and law on our own campus, for example. There is perhaps some psychological distance—which we hope to decrease as our faculties are enriched through the years. There is also the substantive question: that is to say, do you have anything to talk about?

It is my conviction that there is *much* to talk about. There *are* substantive questions which actually arise out of respective disciplines to which faculty members can speak with some degree of professional competence. The revolutionary character of modern science, for example, commands the help of all fields of learning as we seek answers to life's meaning in this swift-changing world. Science itself has asked too little, "What is our purpose in living?" and should be encouraged to join others in the asking of such a significant question.

Who will lead out? Who will begin this engagement in significant dialogue? Who will help make this a *uni*-versity—not just a collection of schools, bound together by a catalogue—and with school colors of red and blue?

I made a proposal to the deans some weeks ago. None of them liked it but I still think it's a good idea—and I'm going to make it again! I suggested that next year maybe—just for fun, if for nothing else—we could try an experiment where departments in any school could pair-up with other departments, preferably in another school but not necessarily, and have a whole year of ex-

perimentation in communication, in dialogue, involving joint seminars, etc. This need not be a marriage or anything like that—just a one year try. Senior and graduate students could be involved in a concerted, conscientious program of exploratory discussions, bridging the nomenclature gaps and attempting to talk to each other.

If *anything* in the area of significant dialogue is to be achieved on this campus, those who teach must see dialogue as a part of their vocational calling. It cannot really be super-imposed. If each professor could see this as a part of the role he must play in this university, then dialogue would happen. How that role is played, of course, varies. For some, the role is that of gad-fly. A gad-fly raises disturbing questions and encourages a tantalyzing verbal exchange designed to stimulate the mind.

Some people call this "head-knocking." It took me some time to appreciate the value of "head-knocking."

The year I was made president, Dr. Lee had given up his administrative work because of his health—and when he gave it up, he gave it up! He leaned over backwards; he wouldn't answer a question; it had to be a direct question from me before he would function as an advisor to the president. My first question to him was: "Umphrey, what are we going to do about the seminary?" He said, "What's the matter with it?" And I said, "They're head-knocking down there. They can't agree. They just fight like cats and dogs." He took me by the hand very patiently and said, "This is the nature of a seminary. This is what it is supposed to be. If you ever have a seminary that doesn't have head-knocking, something ought to be done to bring in somebody!"

This is not only true of the seminary; it is also true of other schools—and *across* schools. For you see, it is essential to *your* life, as teachers. It sharpens your wits; it increases your ability to articulate and to use the language of some field other than your own.

Most of all, however, it is good for your students. When this kind of significant dialogue *doesn't* go on between faculty, it *can't* go on between students—and if this doesn't go on between students, we send them out into the world with their brains dulled with empty formulae!

How infinitely valuable to have students face these major divisions of knowledge in a climate of competition of ideas, of conflict, of challenge and response—rather than sterile dogma—*before* they are under the "status pressures" of society beyond the campus!

And last, you must have dialogue to keep from thinking you are good! President Colwell of the Southern California School of Theology, while he was dean of the University of Chicago seminary, and speaking at the opening of our Perkins quadrangle back in 1951, said: "The besetting sin of professional faculties is complacency. An isolated professional faculty which talks only to itself soon and easily convinces itself that it is doing work of the highest quality when the quality is really disgraceful!"

Fourth: The fourth and last statement I want to make is to the Perkins School of Theology specifically. I want to say six things to you:

First: The university of which you are a part expects each faculty member in this seminary to be what he is, and to stand up in front of his classes and say significant things. This is more than permissiveness. This should make vocational demands upon you second only to the faith that gives your life meaning.

There are some people who just might think—if they read the papers—that Tate loves to get himself into conflicts. Nothing could be further from the truth! Conflict wears on me! I'm essentially a peaceful man!

But while I am a man who loves peace, I want it clearly understood and known that I not only know what head-knocking is, I know it is essential to the life of this univer-

sity; I expect it to happen, and when it happens I shall be busy at my constant task of interpreting to our various publics what a university is!

Second: The university is aware of the pressures under which each of its schools operates—and this includes the School of Theology. These pressures are inevitable in institutional growth. The church demands a ministry—and more often than I like to admit, the church demands this ministry even in a very short-term estimation of what such a ministry entails. This makes your admissions problems difficult.

We are always in danger of having a short-sighted estimation of what it means to have a well-furnished ministry of the Christian gospel. Your close relationship as a seminary to the university should be a powerful deterrent against such short-sightedness. The close relationship between a seminary and a university witnesses to the integrity of theological learning. Such a relationship sets theological learning along side humane learning for which the university is the most powerful symbol and the chief citadel.

We all know that the church tends to be a conserving institution. That is to say, the organized church tends to conserve rather than to stimulate change. Such a tendency to conserve rather than to stimulate change is true not alone of the church but of most institutionalized movements. The seminary serves a dual role in relation to the church. It must both serve the church's institutional life and at the same time help the church to be more self-critical. To do these two jobs well, a seminary needs to be set in the midst of a university whose business it is to push back the borders of knowledge. A seminary needs to be related to a university which invites both the seminary and the church to be more lovingly self-critical. The university stands here to supplement, as well as stimulate, a good seminary's endeavor to expand conventional knowledge and to keep it from becoming too narrowly vocational.

Third: In full awareness of what the seminary is trying to do, this university is committed to giving you the best undergraduate degree students possible. This does not mean students who can *just* use the English language, as important as that is. More importantly, it means that our College of Arts and Sciences must send you students who have been gripped by significant ideas in their undergraduate days; students who have been "gotten to" in really significant ways; students who will give you something to "shoot at"—but who are capable of shooting back—that is to say, no "sitting ducks"!

Fourth: I commend you in your efforts to make your graduate studies truly graduate. This is a witness to the basic harmony between scholarly work and the training of adequate ministers. Such ministers are then *more* than mere practitioners. Not only must you make your graduate work truly graduate for your own work and mission, but also because through this high quality of graduate work we are able to make our undergraduate liberal arts education superior.

Fifth: Our university will expect its theological school to know what constitutes good theological education, and to move forward within its own structure and curriculum to make what they believe are necessary changes from time to time—and also to initiate and encourage conversations within this university at whatever points the issues relating to better theological education are relevant. For example, each year when I pick up the Theology catalogue I look to see what you are doing that is different! I know and appreciate the fact that revisions of the curriculum are necessary and reflect your constant analysis of what does constitute good theological education.

Sixth: One of the most important contributions a university can bring to the faculty of any of its schools is the resources of scholarship in other fields. It is self-evident that the amount of learning any professor is responsible for is a great

deal more than he can muster. A theologian concerned with the history of Christian thought needs the scholarship of the historian of the Graéco-Roman world. The church musician needs the resources and technical skills of a total music faculty for his work. The Christian practitioner must have the contributions of the social and psychological sciences for understanding more fully how the communication of the Christian faith can take place.

Now this can come through books—and our libraries need expansion. It can come through face to face confrontation. To this we have already admitted this university's weakness—and as we grow *in fact* as we envisage growing *in principle,* this contribution to your scholar-teacher vocation will increase.

It is good that this university counts as one of its schools a theological seminary of the stature of the Perkins School of Theology. As one of your own faculty has said, "The greatest contribution, in the final analysis, which the university can make to the seminary is to become as fast as possible the kind of university we aspire to be."

And in so doing, we will render to the church and to the world our greatest service.

Albert C. Outler

The Seminary For The University

The inauguration of a new dean inevitably prompts reflection upon what has gone before and what is to come hereafter. From the time we learned of Dean Cuninggim's resignation until Professor Quillian's appointment and on through these first months of the new administration, we have been taking a fresh look around—at our achievements and our failures, our resources and weaknesses, our friends and our enemies; and, most carefully of all, at the complex and difficult task that engages us here. This "changing of the guard" is the fourth such experience I have been involved in: twice at Duke, once at Yale and this one at SMU. It gives me considerable satisfaction to be able to testify that this has been the best managed transition of the four. Three reasons help to account for this.

First, there was the decade of leadership we had from Dean Merrimon Cuninggim. Man and boy, I have come to be a somewhat finicky connoisseur of deans (good, great and so-so) and the plain fact is that Merrimon Cuninggim is the best administrative officer I have ever served under. Against odds and opposition that varied from blind incomprehension to clear-eyed orneriness—but also with much needed, much appreciated, help when and where it counted—he managed to vault Perkins into the ranks of the top dozen seminaries in this country and set it square in the middle of the academic life at SMU. He stood us on our feet and set us on our way.

The second reason why the transition went so well is the superb way it was handled by President Tate. Throughout, he put his faith in the consultative process and actually made it work. The outcome was an appointment which had, and still has, the full support of all interested and responsible parties. If the authority of government derives from the hearty consent of the governed, no dean ever had more of it than Joe Quillian.

The third reason things have gone so

well, is, of course, Dean Quillian himself—a scholar respected by scholars, a churchman trusted by churchmen, a man of action whose practical wisdom commends him to men of action. With a nice combination of vision and low-pressure finesse, he has taken up where Dean Cuninggim left off and has already moved us forward along the same high road.

President Tate has laid before you the thesis, to which our history gives ample evidence, that a school of theology *belongs in a university by right*. My own thesis is a corollary of his and runs to this effect: the seminary needs the university and the university needs the seminary for the fulfilment of their respective aims and ends.

There are, as we know, seminaries separated from universities. There are even more universities, especially in America, without schools of theology—many of them without any academic instruction in religion. Both situations are unfortunate and reflect a tragic misunderstanding, both of the seminary and of the university. The one assumes that a seminary is nothing more than an ecclesiastical—or denominational—agency; the other that a university can best protect itself from sectarianism by excluding theology from its curriculum. But if this were so, a *church-related* university would be something of an anomaly—a sort of secular enterprise sponsored by a church, with a seminary added to counter-balance the secularism of the rest of the university. Now the fact is that these false premises have actually led to many unhappy consequences in American higher education: either the separation of universities from ecclesiastical control; or else, the inferiority-feeling that a church-related university cannot attain the higher reaches of academic excellence and intellectual integrity.

Southern Methodist University is an experimental testing of the hopeful hypothesis that academic excellence and ecclesiastical control are *not* mutually exclusive—or to put it in another way, that a church-related university can best serve the church to which it is related by achieving academic excellence comparable to the highest standards of the *academic* world to which it is related. If we succeed, we shall have demonstrated what ought to have been self-evident: that the seminary and the university are interdependent, that the university serves itself as it serves the seminary and that the seminary serves the church as it serves the university.

Without having canvassed them, I feel certain that I speak for a sizeable company of my colleagues also when I say for myself that I would not want to teach in a seminary that was not an integral part of a university aspiring to greatness. Yet, our situation here at Perkins is somewhat anomalous in this respect. There is still a distance—both a physical and psychic distance—between Dallas and Selecman Halls, between Fondren and Bridwell Libraries, between the faculties of the other schools and our own. Considerable effort has gone into attempts to overcome these distances, but there is still much to be done and its doing, I suggest, is a major responsibility of the entire university.

The four essential ingredients in a good academic community are: good scholars, good books, good students and a bracing climate of disciplined inquiry. But the secret of a great university, as distinguished from a mediocre one, is the dynamic access of all these elements to each other. Perkins has a good faculty, but this faculty needs an easy and fruitful access to a large and representative community of scholars, if theology is not to become isolated or excessively vocational. Perkins has a good library, but we also need easy access to an immense collection of research materials in all the fields of humane knowledge, if our scholarship is to be kept current. Less than a year ago a prominent churchman rapped my knuckles, saying that when I had read all the books in Bridwell, he would think it then time to get some more. I love and respect that man—

and *this* is a triumph of grace!—but it would be hard to imagine a more appalling misunderstanding of the symbiotic relations between scholars and books in a good university. We have good students here at Perkins, but they need casual and frequent contacts with other students in other schools and with other vocations. Finally, there is a bracing climate of inquiry and colloquy at Perkins—in some ways superior to anything of its sort I know elsewhere—but we need, very much, more crosswinds blowing from frontiers and outposts of creative learning in the university as a whole. Sometimes I take great satisfaction in the fact that Perkins is one of the better schools at SMU, but just as often I am dismayed that it should be so. Actually, we would be better off at Perkins if the university were to forge ahead of us in academic input and output. Then we would be further stretched to stand on tiptoe and we would take enormous pride in the achievements of our university.

Southern Methodist University belongs to the Methodist Church; it is governed by a Board of Trustees; it is administered by President Tate and his deans. Each and all of these levels of control and administration are responsible for the wellbeing of the whole university. They must seek for balance, for harmony, for ambitious ventures, for creative ideas. At the same time they must have an earnest care, and know what that caring costs, to the end that every constituent member of the university is well furnished with the essentials of the academic life. One of the great traditions at SMU is that of academic freedom—which means the right to communicate the results of study and to have these results judged by one's academic peers and not merely by some columnist or cleric. But academic freedom is not enough. More than we may readily admit, academic men need leadership and appreciation. By leadership, I mean imaginative challenge, synoptic vision, resourcefulness and resolution. By appreciation, I mean the awareness that "somebody up there" really understands and cares about the tribulations and triumphs of academic existence. For a seminary and a seminarian these needs—freedom, leadership and appreciation—can much better be satisfied in the context of an aspiring university than in any other way.

Now I want to flip the coin and read the motto on its obverse side: "the university needs the school of theology." In other words, a school of theology is both in and for the university—and it has a contribution to make that is not always recognized or sought after. There is, of course, a sense in which a university needs a seminary in order to be fully furnished, as a well dressed man needs a tuxedo in his wardrobe. But this would make the seminary a luxury and, in some degree, a parasite. At another level, a church-related university needs a seminary as the church's especial locus on the campus, but a church that is less interested in the university as a whole than it is in the seminary is deficient in its responsibility to both. At still another level, a seminary serves the university by being a symbol of the university's acknowledgement of religion as a respectable academic subject, since it sometimes happens—on this campus as on others—that folks in other parts of the university need reminding that the academic standards of the seminary are at least as rigorous as in their own fields.

I would not disparage these relations between the seminary and the university, even if I judge them to be secondary. But I want to go beyond them all and argue that a university needs a *graduate*-professional school of theology as a vital element *in its academic existence.* A university without a theological faculty is not a complete *uni*-versity; which is to say, it is not really a comprehensive community of inquiry.

Theology never had a legitimate claim to be the *queen* of the sciences. Theologians deserve no preferred status amongst their colleagues—which is just as well since there is no disposition anywhere I know of to

grant it. But theology, as an academic discipline, does have some important questions to pose, not only to its own specialized disciplines but to every field of learning in the university curriculum. Among these are the questions about the unity of knowledge, the primacy of humane values, the issues of salvation and damnation—or, if you blanch at such terms, then the questions about authentic and inauthentic existence.

The one question forever plaguing a university, and every thoughtful person in it, is whether there can *be* such a thing: a *uni*-versity. Is human knowledge irreducibly pluralistic. Is inquiry naturally centrifugal—"center-fleeing"—or centripetal—"center-seeking"? Unless it is the latter, there can be no *uni*-versity—and then the life of the mind and spirit must resign itself to a reversion to cultural feudalism.

All knowledgable men stand appalled at the explosion of knowledge in our time. Save for ophthalmologists who specialize in only one eye, few men can keep up with the advances in their own respective fields, much less keep the full spectrum of knowledge in review. The scholar's business forces him into specialization—but his conscience and hunger for wholeness make him forever discontent to go on learning more and more about less and less. He needs, sometimes more than he admits even to himself, a community of fellow-inquirers with different disciplines pursued in a common temper: in short, a *uni*-versity.

There are three basic requirements in the making of such a university. First, there must be a company (*collegium*) of learners who are accustomed and eager to share their learning with each other, without reserve and without condescension. A good university is a place where it is not larceny to pick good brains, where the wise make a virtue of their interdependence. The second requirement follows from this—that there must be some sort of consensus as to the primacy, the accessibility, and the unity of truth. The university's third prerequisite is that its members recognize that the real justification for their labors in learning is *wisdom*—wisdom about human life and destiny.

Academic folk know, or should know, that all their efforts come under the same judgment as every human activity—is it for life or death or oblivion? Does it bless or curse, does it save or damn? A university, therefore, *must* be interested in the real possibilities of the human condition; in authentic existence; in what religion calls salvation and damnation. A secularist might well smile or snort at this suggestion; a passionate partisan for religious neutralism might well call for the POAU patrol. But one of the plainest maxims in a Christian educational philosophy is that the serious search for truth is also and always a search for human significance, and this in the light of human destiny. Inquiry is either frivolous or it has in it an element of ultimate concern—some basic wonderment about the encompassing mystery which envelops our life-spaces. A university that denies, implicitly or explicitly, that inquiry and worship are twin poles in man's experience is anti-humanistic, a dehumanizing "leviathan." And, in many places, we have come nearer to this than some of us may care to realize.

Every inquirer in a university community—and the incurious have no business here—has three questions about his academic life which are answered one way or another even if he does not put his mind to them: 1. Is this a community or a snakepit? 2. Is knowledge one and many, or just many? 3. Does the insight that comes from sound learning light the way to more than dusty death?

Perkins is not schoolmaster to the university and we have no packaged answers to those who might inquire of us. But we do have the responsibility, derived from the nature of theology itself, to keep these questions being asked—these questions about community, truth and ultimate concern. Insofar as the school of theology shares in

the life of the university, insofar as our colleagues in the other schools acknowledge an academic partnership with us, insofar as there is an awareness of the need for the integration of knowledge, for the facing of the issues of life and death—to that degree, the School of Theology can make a distinctive contribution to the *uni*-versity, not by indoctrination but by colloquy and query.

All my academic life I have been both dismayed and amused by the conversational difficulties I seem to cause in non-theological academic company. Under one auspices or another, I often find myself in the midst of sophisticated and distinguished egg-heads: philosophers, historians, psychologists, litterateurs, scientists—and sooner or later I have to confess that I am a theologian! At that moment, almost always, a conversational curtain falls, while the more gracious amongst them rearrange the scenery. What *does* one talk to a theologian about? The easiest way out, of course, is for *me* to talk to *them* about philosophy, history, literature or science—and then to smirk at their surprise that a theologian should know anything besides mumbo-jumbo. The cause of this sad situation is the long history of segregation of theology in—or from—the university—with its natural consequence: a grievous lack of professional acquaintance between theologians and the rest of the scholarly world.

But, little by little and sooner or later, if the theologians are scholars and if the other scholars are not downright allergic to theological questions, the colloquy between theology and other university disciplines begins to bear fruit—at least to this extent, that the right questions get raised and answers get ventured by non-theologians. And then, more often than not, the discovery is made that there is a *priesthood of all inquirers*. The theological "layman" (be he historian, classicist, philosopher, or physicist) has the same right and duty, the same basic ability, to grapple with the questions about community, unity, and meaning in *Academia* as the theologian. But without some theologians around, these questions can go unasked, or can get asked and answered in terms of a quite doctrinaire secularism. To be sure, *Academia* must protect itself from theological empire building—but this is one thing it really knows how to do, and one need not be anxious on this score for the near future. I would ask for the theologians—but this is a considerable asking—the opportunity to try to persuade the university that critical inquiry, in all its forms and methods, is, first and last, an exploration of *creation*—for this is the key to every unitive notion that men may have about knowledge, about interpersonal relations, about destiny. The Judaeo-Christian doctrine of creation has been a vital force in the intellectual history of Western man—one of the two or three main differentiations that one can mark between the European and the Graeco-Roman civilizations. A university engaged in prolonged, non-dogmatic, informed discussion of the doctrine of creation and its relevance in the search for truth would be intellectually richer and, I firmly believe, more creative and fruitful than any community of learning in which, as now, such a dialogue is unknown and presently inconceivable.

If you took a good look at our program for the Festival of the Humanities, you will have noticed two curricular areas not represented in the faculty seminars or the public occasions of our Semi-Centennial Celebration: the natural sciences and theology. There *were* plans for a seminar in the natural sciences but, for reasons beyond our control, they miscarried. But there was no plan for a seminar in theology—and this on principle. Instead, we wanted to "seed" the Perkins faculty amongst the various other groups in the university—both for our own enrichment (which was considerable) and as an experiment in this general idea of inter-faculty colloquy of which I have been speaking. It was no more than a bare begin-

ning but there is considerable evidence that it helped somewhat to alter the stereotypes which our colleagues had of us and we of them. Thus it raises the hope still further that serious and sustained conversation is both feasible and fruitful. If this can be followed up, it might come to be generally acknowledged hereabouts that theology is a *university* discipline, a nuclear field in the *humanities*, a vital dimension in human culture. By trying to be a really good school of theology, Perkins is serving the university in its endeavor to become a really good university.

Whatever truth there is in this thesis about the interdependence of Perkins and the rest of SMU also applies, *mutatis mutandis*, to the experience of SMU students in their struggle for learning and wisdom and practical competence. Theological students are on odd lot, God wot! If they are serious about their business, they are *normally* in the course of successive confusions, intellectual and emotional vicissitudes, "fightings within and fears without," and *vice versa*. For reasons that cry out to be understood by educators and churchmen alike, they have a more than normal quota of personal and interpersonal problems to deal with and be dealt with. But they are also, for the most part, wonderful men and women and a highly useful segment of the body academic. They greatly need the associations which only a *uni*-versity can supply; but by the same token, they have a contribution to make in the university, to the *uni*-versity.

In my own seminary days, the theologs and medicos were housed in the same dormitory. This arrangement made for all sorts of difficulties—but it also paid handsome dividends. The medical students studied much harder than the theologs did—which is, as most educators know, the case with other graduate professional students. Their zeal and steadiness shamed some of us theologs into modifying our clerical bias toward togetherness and prompted us to spend more time alone, studying and writing. This is not a habit easily acquired in an annual conference. Thus, if it is not gained in a university, it is not likely to be acquired thereafter. But the medicos, for their part, were easily tempted to dehumanize persons and to appraise them merely in clinical terms. If you asked one about a case, he would rattle off a list of symptoms, laboratory findings, etc. But, sometimes, he was amenable to the suggestion that these symptoms and laboratory findings were pointer readings to actual human beings, that patients are people, that sick men cannot be made whole unless they are treated as whole beings. Once *this* point is made, a physician might learn from the theologian—and the theologian from the physician—something about the analogy between healing and the gist of the Christian doctrine of justification—at least in its implication that God treats us as if we were whole men in order that we may become whole.

The uneasy feelings I have had about all these remarks is that they are addressed to an idea that has only partially awakened from its dreaming innocence on this campus. Perkins does exist for the university as well as for the church—but it cannot yet be said that we have made our contribution in sizeable measure as yet. Just as our physical situation is on the edge of the campus, so in other ways we are still more *in* the university than *of* it. The notion that Perkins might help to pose ultimate questions to the whole university—and that we stand ready to explore them with all and any—has yet to become a basic assumption in the thought of the community as a whole. Meanwhile, both we and the university suffer from our amicable apartness. Thus it would seem plain to me that one of the primary goals in our next decade must be a new level of integration of Perkins into the university, for the good of the university and for a more adequate service to the church and society.

Thus we come back again to the greatest

issue of them all: can SMU become a great university in the eyes of *Academia* and of *Ecclesia* as well? There is no good *theoretical* reason why it should not. The more distinguished the church-related university, the more amply served is the church to which it is related. The kind of university Methodists ought to want, and have a right to demand, is the kind that ranks alongside the unchallenged best, differing from most of them mainly in the degree to which the school of theology and the graduate department of religion are full and honored partners in the academic enterprise. When I recall how the churches that once had universities have lost them (through inability or unwillingness to support them properly); or, how some of those that have been kept have been hobbled (in the dubious name of "churchmanship"); or, how, sometimes, the churches have misconceived their seminaries as trade schools, I find myself recalling the weight that finally tipped the scales in my decision to leave Yale and to come to Perkins. Of all the *really* church-related universities that I know (as distinguished from those whose ties are tenuous) it seemed to me then, and still does, that SMU is the one with the best chance of becoming the sort of university I have been describing. Thus Perkins has a unique opportunity to serve both SMU, the Methodist Church and the Christian cause in ways that have yet to be fully developed or evaluated.

Southern Methodist University is a university richly blessed, though still poorly endowed. From the beginning we have been supported by churchmen who have seen the idea of a Methodist university—that is, a university that succeeds in re-uniting "the pair so long disjoined, knowledge and vital piety." We have an honored tradition of dreamers and doers, from President Hyer to President Tate, from Dean Mouzon to Dean Quillian. We have a large, and I think growing, circle of friends who share our aspirations and are disposed to aid us in attaining them. The very name of our school forever reminds us of what great things God can do with responsible wealth in the hands of good Christian stewards—and of what more can yet be done as this splendid example is followed by others. We who have entered into the labors and heritage of those who went before us here give hearty and grateful thanks for this history. In its presence we dedicate ourselves anew to a future commensurate with the vision betokened by that history.

Can a Christian university be great? Can SMU? It would be faithless to say "No." But it would be footless to say, "Of course, look about you." Thus, in the urgent and gallant attempt to verify our conviction that SMU's calling is to greatness—greatness in service to God's Kingdom and to the truth as it is in Christ Jesus—Perkins School of Theology has a decisive role to play: one that must never be presumptuous or overweaning but must also not be minimized or misconceived.

It is to a task like this, amongst all the others that lie to hand and before us, that we turn under Dean Quillian's leadership to the next leg of our voyage on history's ocean, confident that if we should somehow fail to make port, it will not be for want of the best captain afloat—or of good charts on the quarterdeck. And for the voyage, our daily matins might well include Unamuno's famous closing line in the *Sentimiento Tragico,* "O God, deny us peace and give us glory!"

The Seminary For The Church

Bishop Paul E. Martin

The Methodist Church has always been concerned about the education of its ministers. Although the General Conference of 1914 which met the year before Southern Methodist University, including the School of Theology, opened its doors to students, was the first Conference to mention "education" as a condition for admission into the ministry, nevertheless, there was a strong conviction on the part of the leaders of early Methodism that systematic instruction of preachers was imperative if the Church was to fulfill its destiny.

The early preachers did not have professional preparation. John Strange, one of the best known of the camp-meeting preachers of a hundred years ago wrote:

"My Alma Mater was Brush College, more ancient, although less pretentious than Yale, or Harvard, or Princeton. Here I graduated, and I love her memory still.

"Her academic groves are the boundless forests and the prairies of these Western wilds; her Pierian springs are the gushing fountains from the rocks and the mountain fortresses, her arcadian groves and orphic songs are the wildwoods, and the birds of every color and song, relieved now and then with the bass hootings of the night owl and the wierd treble of the whipporwill.

"Her curriculum is the philosophy of nature and the mysteries of redemption; her library is the word of God, the Discipline and the Hymn Book, supplemented with trees and brooks and stones, all of which are full of wisdom and sermons and speeches; and her parchments of literary honors are the horse and the saddlebags."

Before we dismiss this statement as the eloquence of an earlier period, it is well to remember that even the most uneducated of the circuit riders were urged by the bishops and presiding elders to study to show themselves approved. "The very first discipline of 1785 required five hours of study daily. Alfred Brunson in his autobiography, "A Western Pioneer" told how he educated himself. He reviewed grammar while riding to his appointments. He spent time with friends parsing sentences. In one year he read about twenty-five books of history and theology."[1]

The Perkins School of Theology occupies an important relationship in the University community of Southern Methodist University. It is not only one of the schools, but in a larger sense, it is the reason for the establishment of this university. Dr. Robert W. Goodloe, a member of its first student body and one of the School's most respected professors, in an article on "A Look at the Past" called attention to the fact that by 1900 Texas Methodists sensed the need of more ample instruction for young ministers than was available in the Biblical Department of Southwestern University. In 1901 the Summer School of Theology was opened in Georgetown: Dr. Seth Ward, who was elected a Bishop in 1906, gave enthusiastic direction to the movement and in 1908 Dr. E. D. Mouzon, later to also become a bishop, became Dean of the Theological Department of Southwestern University.

Thus long before the Vanderbilt controversy, leaders in this section of the church believed that an institution in this area could serve the church to best advantage. The opening of the School of Theology as part of the university in 1915 was the culmination of more than a decade of planning.

The magnificent buildings that occupy this quadrangle are here because a great layman and his wife recognized the contribution that could be made by a theological school. A friend once asked Mr. J. J. Perkins why he chose the School of Theology rather than a School of Business or a School of Law on which to bestow his millions. His answer revealed the philosophy of his life: "Because I believe the future will be determined by the ministry of the church."

The seminary has occupied a significant place in the church. It has provided capable and consecrated pastors for congregations throughout the entire church, its gifted graduates have served with distinction in all the mission fields, more than 150 of the graduates served the nation as chaplains during World War II, some of its finest students are now members of its own faculty as well as the faculties of other theological schools, a number of its students have been executive secretaries of the general boards of the church and it has given of its professors and students to the episcopacy. One student has served as President of the National Council of Churches and one as President of the World Council of Churches. If "by their fruits ye shall know them," its record is an honorable one.

The seminary has made a notable contribution to the church in its School for Supply Pastors. We are dependent upon these men to help supply our congregations, and even with our emphasis on recruitment for the ministry we will need them for many years. The response they have made to the weeks on the campus has been a thrilling one. They demonstrate an eagerness to learn and they welcome the opportunity to know their professors. New avenues of thought are opened as they explore books in the

[1] Frederick A. Norwood, "The Americanization of the Wesleyan Itinerant," *The Ministry In the Methodist Heritage,* ed. Gerald O. McCulloh (Nashville: Board of Education of the Methodist Church, 1960), p. 55.

library and begin habits of study that possess transforming power in their lives.

The Perkins' Outreach Program holds possibilities for graduates that are limitless in significance. It is to be hoped that this Program can be expanded as rapidly as funds and men are available.

The field of lay theological education must be explored for it has scarcely been touched. Until 1784 there was not a single ordained minister in all American Methodism. The circuit rider achieved his amazing success through the unpublicized help of the local preacher, exhorter and class leader.

The local preacher and exhorter have almost disappeared unless you think of the supply pastor as such and he is not really a local preacher as we once described such a person.

But there was developed in recent years a new opportunity for the ministry of the laity in the Methodist Church. These laymen, some of whom preach at least once each month, are concerned about theological issues. Lay seminars, resident courses, perhaps shorter in length in the seminary itself, evening courses, week-end retreats, classes in local churches, present the challenge for imaginative study on the part of the seminary.

From its very beginning the faculty of the seminary has been an outstanding one. Of the six professors constituting the Faculty in 1915 every one held an earned A.M. degree, one had received the Ph.D., three had taken graduate work at the University of Chicago and two had pursued courses in Europe. The meager facilities on the third floor of Dallas Hall seemed terribly inadequate as contrasted with the beautiful buildings of the magnificent quadrangle presently occupied, but the institution gave to its students direction, guidance, inspiration and challenge as from the beginning the requirements for graduation were patterned upon the ideals which at that time were set by the best recognized seminaries in the country as adequate theological education.

We are proud of the place the seminary occupies in the realm of the great theological schools of the world. The members of our faculty are gifted men and the institution is making, as we would expect of it, a significant contribution in the field of scholarship.

In every field of learning today the need is for hard, straight, fearless thinking. Particularly is that true in the realm of religion. An atomic space age demands a new understanding, a deeper grasp of and a fresh insight into the eternal verities. Our young ministers must be led into the most thorough intellectual disciplines. They must be prepared for clear, honest, critical thinking that they may, as Dr. Henry Pitney Van Dusen suggests, render the "Christian faith intelligible and intellectually convincing to all sorts and conditions of men." They must gain insight into the meaning and application of the Christian faith for their responsibility of communicating the truth to others. It is a difficult day in which to preach the gospel of Christ and make it the dominating force which it must be if the world is to be saved, and no man can be equal to his responsibility who is not adequately prepared for his holy task.

We take great satisfaction in the fact that our faculty includes scholars of other denominations. Mr. Wesley expressed an openmindedness that is characteristic of our church. "If thy heart is as my heart give me thy hand." "Give me solid and substantial religion, give me a humble, faithful lover of God and man; and let my soul be with those Christians, by whatever name they are called." Methodism has always been in the forefront of ecumenical movements. The basic convictions of our church lead to an inclusive attitude toward all Christian groups. Our purposes rise above denominational boundaries. Our programs are not dominated by sectarian aims. We want our theology to present always the universal Christian faith.

The open hand of fellowship to welcome our brothers of other denominations comes from our heritage of the catholic spirit of John Wesley and a recognition of the contribution they will make to our lives.

The seminary has many opportunities, but its primary function is to train men for the parish ministry. In this function it must stay close to the church in both sympathy and appreciation. It must not be detached from the program of the Methodist Church.

With the promotion of learning there must be a place for the practical and necessary functions of the pastor at work for and in the church. Dr. John O. Gross has well said that "a constructive attitude toward the tenets and practices of the Methodist Church, while of course subject to criticism, does not require a compromise with scholarship or truth."

Although the seminary does not need to fill its curriculum with such courses as typing, mimeographing, the care and operation of motion picture projectors, methods of publicity, flower arrangements and parsonage lawn care, nevertheless, the men need clinical experience. There is a definite need for the learning of the simplest skills, how to baptize a baby, perform a marriage, with skill in pre-marital counselling, celebrate the Holy Communion and the other rites and sacraments in a meaningful way.

Bishops and district superintendents who are constantly dealing with pastoral relations committees are aware of the seminary's responsibility of training our men to preach. This cannot be done just in the classroom. Two other procedures are needed; one, to hear great preachers preach and secondly, to have opportunities to preach. The seminary could well consider the matter of bringing some of the great preachers to the campus. Perhaps there might be developed an itinerary for some of our great preachers between the seminaries. Above all, the young preacher needs to know that the sermons which instruct, challenge, and inspire, are not developed in the midst of a hurried program that allows little time for study, meditation and prayer. Although I am keenly conscious of the contribution which our young enthusiastic ministers can make in the development of a new church in a suburban area, I am convinced that the church would be much better off in the long run if his first pastorate could be spent in a settled community where mornings could be spent in the company of great books, including of course, the Bible.

"There is a famous passage in Robert Woodrow's Analecta where an English merchant of three hundred years ago describes to his friends in London certain preachers he had heard during a business visit to Scotland. At St. Andrew's he had listened to Robert Blair. 'That man,' he said, 'showed me the majesty of God.' Afterward he had heard a little fair man preach—this was Samuel Rutherford, 'and that man showed me the loveliness of Christ.' Then at Irvine he had heard a discourse by a well-favoured, proper old man—David Dickson, 'and he showed me all my heart.' "[2]

If through preaching men may gain some vision of the majesty of God; through a strong voice, utterly courageous, shirking none of the problems that confront our generation, some glimpse of the loveliness of Christ, some awareness of their personal needs as they are shown their hearts, in the sight of God, preaching will not be in vain.

The pastoral office is a significant one today. Counselling in which comfort, advice, admonition and help for the difficult problems his people face, provides one of the most rewarding privileges of the minister. He needs special training for this important responsibility. Particularly is this true in the field of health as he deals with the sick in the hospitals and their families. A case that often confronts a minister is an individual with a malignant trouble. Tensions are experienced by the entire family. As they comprehend the gravity of the situation it seems as if the whole world has

[2] James S. Stewart, *Heralds of God* (New York: Scribner's, 1946), pp. 72-73.

fallen in. Favorable response for a time to treatment brings the restoration of hope. Then the tragic realization that nothing can be done to restore health brings a spiritual problem that presents to an understanding pastor a tremendous challenge. This is but one illustration of the crucial role of the pastor as he counsels with his people on the thousand and one things that give them concern. The training of pastors is the task of the seminary for the church.

The seminary must respect the church. Criticism is healthy, but the church and her history, her leadership and her program, however inadequate it may seem to scholars, cannot be held up to scorn or ridicule without hurt to everyone. The church has the right to expect the seminary to be faithful to the polity, practice, discipline, attitude, and theology of the denomination it represents. It should leave in the lives of the men it trains a respect for and loyalty to the church to which it is related.

At the same time, the seminary must provide the growing edge for the faith. When study and experience have proved that new ways of thinking and new policies of procedure are advisable, the seminary should advocate such changes. In doing so, however, it should never sanction the spirit of superiority within its faculty or students or allow either to develop a disdain for the ways to which they do not subscribe. The seminary should help the student to sympathetically understand the church as it actually is with not only its tragic shortcomings and inadequacies, but also its glorious and inspiring contribution to the advancement of the Kingdom of God.

Thus the seminary must keep close to the church. In a faculty meeting of the seminary consideration was given to "shared concern, open and free communication, identification without compromise, constructive criticism without rancor, all done in common love for Christ and edification of his church" between the faculty and the church outside the Perkins community. There certainly should be periodic meetings with bishops, district superintendents, annual conference boards of ministerial training and other leaders. In turn, these church leaders should also have conferences with students during the period they are in the seminary.

If the seminary is to keep close to the church, it must be aware of the program of the church. I well recognize the criticism that is frequently made that the promotional aspect of the parish's life is overemphasized to the point that our people are busy people without being changed persons.

A parish can be well run and successful as the world calls success without an inner spiritual demand upon the values and motives of the members who constitute the fellowship.

But I will not concede that this is due to a program. It comes about because we do not grasp the true meaning of the program. If we can come to regard it not in terms of "thrusts" which is a popular term today, and think of it instead as it relates to great concerns of our Christian life it will gain a new dynamic that should dominate us.

The Methodist Church must be concerned about the masses. Such a concern had a vital part in the success of early Methodism. Pioneer Methodism was determined to reach the people—all the people. The early preachers took to heart the words, "the common people heard him gladly," as they took the gospel to the poor as well as to the rich and middle classes. A crusading evangelistic spirit enabled a church with only 83 untrained preachers and 14,988 members in 1784 to become the largest Protestant group in America in 1860.

We are called today an upper middle class church and are criticized for not reaching the poor and the underprivileged. It is said that we are concerned about people in an abstract way as we stand for social justice but we are not interested in men as persons. The church must not be unmindful of the great social issues that demand our attention. It must not be less concerned about the

personal problems that confront the individual.

Bishop Paul Garber well says that "there should be no conflict between theological education and aggressive evangelism, between a trained ministry and concern for the masses, the prophetic and the practical aspects of the ministry."

As important as is the need for the training of the young minister, no less important is the deepening of his spiritual life.

In the last seventeen years I have been privileged to hear many of my colleagues in the Council of Bishops. Without hesitation I would say that the address which impressed me most was one given by Bishop Herbert Welch at the dedication of the chapel at Wesley Theological Seminary. It was particularly significant because he was ninety-five years old at the time.

In the address he asked a question concerning the students, "What do they most need?" and proceeded to answer first by discussing the relationship between the student and his faculty.

"These theologues are reasonably mature; they have passed the crisis of doubt, they have opinions, which may indeed already have hardened into convictions. But they still need counsellors, they still need understanding. In a word, there will probably never be a time in their unfolding lives when human fellowship will be more important and more welcome than in this preparatory stage. The library, the seminary, the laboratory, the audio-visual devices, even the chapel will not take the place of the human touch.

"We must have scholars, for competence is as necessary here as elsewhere. We must have good teaching lest scholarship become dry as dust and students gain no love of learning. But one would be disappointed in an instructor who kindled no flame, or at least struck no spark of interest, curiosity, or intellectual enthusiasm in the minds of those who sat under his instruction.

"But we need more than a pedant or a drill master. The fact of the case is that a theological course should find its chief justification for the time and money it costs in affording intimate contact with a few great personalities. Our continuous contact with Jesus Christ is the very source of our salvation. Contact with the good and the great may determine a life's direction, its ideals, its growth; and the quality of a faculty will largely decide whether a school shall be distinguished or mediocre."

I would like to pay simple but sincere tribute to the dedicated members of this faculty in the early days of the life of the institution. When I was wrestling with the matter of my call to preach they offered me guidance for which I am deeply grateful. When I came to the seminary as a student I found them to be more than teachers as great as they were. Many times as I was associated with one of them I said, "He is the kind of man I would like to become."

I have had a letter recently which I shall always treasure from one of the brilliant and consecrated young men of my area. In it he opened his heart to me.

He described a period of doubt and uncertainty in which he was "less inclined to be a minister and even more ignorant of the existence of power in the name of Jesus Christ." Despair was so real that he did not return for the next term.

Then, as he resumed his training, there came a more intimate contact with the men of the seminary and with their experiences of the message of salvation.

"We had residence prayers together. Prayer was important because it was the open avenue of hearing the living God, through the words and witness of the living Christ, presented through the New Testament. These were men who unashamedly sought for the descending of the Holy Spirit and who were led by other men who were practical in love and not skeptical, confusing, or progressive in a piety that warped the head but never warmed the heart.

"Not from one man, nor in allegiance to

any man, but in hope that that which they had found and that to which they had witnessed might be mine, I surrendered a sinner's heart to a loving Lord. And he began to born me. And borning me, he kept challenging and judging and growing me in awareness of the immeasurable riches of the Spirit in those who will seek, through surrender and love. The men of the seminaries must lead other men to Christ and to growing in the grace of the presence of the Spirit. Theology must not aim for philosophical adequacy as much as for Christological certainty."

The final measure of one's true success as a minister depends upon the inner certainty of his own soul.

A pessimist has no place in the ministry. It is not difficult to understand why some of the theologians of Europe have lost hope of man's power and have come to the conclusion that the world can be saved only by the coming again of Christ. Two wars in a single generation and the vast threat of new scientific destructiveness hanging like a dark shadow over a bewildered world can well produce fear and despair. In such a period, therefore, we need to experience something so great that we will gain an assurance that nothing can destroy.

In the year 338, when Christianity was sick with the worst disease of it's childhood, there came to Alexandria a gaunt old man in white sackcloth who had lived as a hermit in the rock-pocked desert for more than 60 years.

Alexandria, like all of Christendom, was then rent by the soft doctrine of the presbyter Arius who argued that Jesus Christ was a good man but not God; that truth is reason, not mystery. The Council of Nicea had condemned the heresy, but it persisted, dividing the Christian world.

All Alexandria knew and loved old St. Anthony. In the basilica he was given the place of honor, the archbishops throne. When the service reached the new Nicene Creed—"very God of very God, begotten not made, being of one substance with the Father, by whom all things are made" an Arian heckler interrupted to protest. St. Anthony was puzzled. He did not understand the controversy, but he knew what he knew. Before a crowd tense with suppressed rationalism and electrified by his majestic presence, the saint arose.

"I have seen Him!" he said. It is this doctrine of the personal vision of God, this inner conviction that one has heard the voice of God, which remains to this day the basic theme for all those who would preach the word.

The church of God has an opportunity to fulfill a decisive role in our generation. For it to be equal to its sacred responsibility there must be developed in its ministry leaders who are thoroughly aware of the sorry estate of the world, who are critical of easy solutions and smug assumptions, who are sensitive to the frustrating sense of emptiness and dissatisfaction which characterize many people, who are courageous enough to sound a prophetic note which comes out of a holy boldness, who combine an evangelistic zeal, a social concern and a crusading spirit and who proclaim a faith of world character and importance. For such leadership the church confidently looks to its seminary.

The seminary for the church—the church and the seminary are not two separate entities. The seminary is the church acting in one of its specialized functions. Thus what the church expects of the seminary is what it expects of itself. The Body of Christ is nowhere more completely one body than in this vital relationship between church and seminary. The Holy Spirit cannot lead or bless one without the other. Together the church and the seminary become Christ's one and only instrument of human redemption.

James
I.
McCord

The Seminary In The Current Theological Scene

It gives me the very greatest pleasure to represent Princeton Theological Seminary on this significant occasion when Dr. Quillian is being formally inducted into the Deanship of the Perkins School of Theology. He brings to this exacting office, along with a wealth of gifts, the confidence and respect of colleagues throughout the nation. Moreover, his tenure has begun under the most auspicious circumstances. Perkins is now recognized as one of the foremost theological schools, with a strong faculty, intimately related to a great and growing university, and with a constituency not only large and influential but also one which will be satisfied with nothing less than the best in theological training.

A second salutary condition is less well known but of great promise in the next generation. I refer to the turn which the ecumenical movement is now taking. This became clear last December in San Francisco at the meeting of the General Assembly of the National Council of Churches. The theme of the Assembly might well have been 'cooperation is not enough.' This is a conclusion reached after decades of cooperative Christianity through councils and various other non-denominational and interdenominational agencies. These had constituted the American churches' response to the ecumenical imperative. But the situation is now changing. With the recognition that cooperation is no longer a sufficient response has come a change in direction for the movement. It has now plunged into the Church, into the various communions, and its future clearly lies here. Among the implications of this shift is the realization that the future of theological education is new in the Churches' seminaries. It will be in these divinity schools that new and viable answers will be found to the new age that is emerging in the Church and in the world, and this will necessitate the most competent faculties, the ablest student bodies, and the sort of denominational support that will be most conducive to creative theological endeavor. In this shift Perkins is in the vanguard, and Methodism in the Southwest should have pride in and should cherish the head-start that you now have.

When one turns to the role of the seminary in the current theological scene, one is confronted with

a crisis in both areas of the seminary's responsibility. 'Crisis' is used in its familiar dual connotation—a threat and an opportunity. I take it that there is common agreement that a seminary exists to perform the Church's continuing theological task and to train the Church's ministry. Precisely here in these two areas is much clarification needed and much work still to be done.

For one thing, the Church in recent years has confused the seminary's central purpose and has begun to subject it to pressures and assign to it tasks that belong to other agencies or instruments of the Church. The seminary is being asked to assume more and more responsibility for lay training, the staffing of conferences, schools, seminars, workshops, and retreats, until it is difficult to keep a quorum of the faculty on the campus and almost impossible for a faculty member to find time for library, study, and teaching. I cannot emphasize vigorously enough the professor's duty to get his satisfaction on the campus through solid research and good teaching or the Church's duty to delimit more clearly the seminary's areas of responsibility so that these pressures are diminished and the seminary can get on with its primary tasks. To the dean belongs the role of referee, keeping his faculty at work under the best possible conditions for study and teaching and the Church informed about the nature of theological education and what is involved in its pursuit. Only in this way can the seminary be the strong arm that the Church needs in her mission and thus perform its greatest service to the Church.

This will not mean that the seminary's responsibility to the Church is taken less seriously. Far from it! It will mean that the seminary will begin to do what it alone can do in the Church. It will perform its intellectual task through honest exegesis, sound teaching and preaching, and genuine concern about the face which the Church manifests to the world. The seminary must remain in a dialectical relationship to the Church, since it is servant both of the Church and of the Church's Head. This means that theological faculty must be free to perform a prophetic function and must not be subjected to any pressure that will hinder its faithfulness to the truth. It is the seminary's task to bring the Church's tradition, witness, and practice under the scrutiny and judgment of the biblical tradition and of Christ himself. The seminary must enable the Church to confess her faith anew by reminding her of God's activity in history and of the radically new situations that are developing in our own time.

The crisis is evident when we face the fact of the failure of our seminaries to fulfill this task and of the consequent plight of theology in America today. We have not yet faced up to many of the issues raised by the nineteenth century, to the questions posed by the new sciences, and to the Church's obligation to do her theological task for each generation. Is there any wonder that so much of our preaching is flat and stale, oscillating between pietism and moralism, and that we have produced a generation of Christians that is religiously illiterate, unable to distinguish between a Paul and a Peale! If the Church is to make a difference, if we are to sail out of the Sargasso of culture-Protestantism, then the Church faces the most formidable educational mission she has seen since the days of Constantine, when she undertook the religious education of the Greco-Roman world.

The second crisis comes at the level of ministerial training, and has to do with the minister's office within the Church. In one of the volumes dealing with theological education published by Professor H. Richard Niebuhr and his colleagues, *The Minister in Historical Perspectives*, the various chapters trace the changing role of the minister from age to age as new situations developed, necessitating the rethinking and the reordering of the minister's central task. In a volume published earlier, written by Pro-

fessor Niebuhr himself, there is the suggestion that in the present age a new role is emerging, that of the pastor-director. The precedent for this role, we recall, is the bishop or overseer of the early Church, a congregational bishop, who presides over a particular flock. Protestant theologians have subjected Professor Niebuhr's conclusion to vigorous criticism, primarily because it squeezes out any prophetic function, and I am citing it now as evidence of the dilemma the seminary faces in theological education and the minister faces in fulfilling his vocation.

What has happened to the minister's office in our time? Is it no longer possible to speak of a special ministry? Is he now a junior executive climbing the ecclesiastical ladder rung by rung? In the New Testament we read, "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me trustworthy, putting me into the ministry." And perhaps you remember Dr. Emil Brunner's moving sermon in the Fraumuenster in Zurich shortly before he set out for a new career in Japan. "It is forty-one years ago," he said, "when we theological students were ordained here . . . and when we received from the Church of Zurich that first stage of ordination described by the beautiful title, *Verbi Divini Minister*, servant of the divine Word. Of all the many titles I have received in the course of these forty-one years, this one is by far the loveliest and the most important." Now Dr. Brunner was not claiming for himself an exclusive ministry; however, he was confessing that he had been set apart to a special ministry having to do with the Word of God.

But what has happened to the authority of the Word of God? It is common knowledge that the reformers agreed on its primacy. But in the centuries that have followed the Reformation there has been a steady erosion of its authority. It was accentuated by the rationalism of the eighteenth century and the historical criticism of the nineteenth. This does not mean, of course, that the Bible has been a stranger to criticism. Origen was a critic, as well as a biblical theologian of the highest order. But the mood was different from Origen's day. A new positivism was in the air, and the locus of religious authority tended to shift elsewhere. To be sure, Albrecht Ritschl, a product of the positivistic ethos himself, tried to meet the challenge with this motto as his guide—"Back to the New Testament by way of the Reformation." Ritschl and his school wanted to take seriously the dimension of history, the very history which had tended to relativize Jesus and to reduce theology to the philosophy of religion, and to use it in the service of the Christian faith.

When the nineteenth century ended, and the date for theology is 1914, a heroic effort was made to restore the balance. Revelation became the central theme for the new theology. Nearly every theologian has felt compelled to write a book on revelation. The very success of this movement, though, has been its weakness. It has tended toward Biblicism, has often ignored the issues raised and the tools produced by a preceding generation, and has had little influence on contemporary culture. The popularity of Rudolf Bultmann's efforts at demythologizing stands as judgment on its failure. And the minister, aware of his responsibility to those to whom he ministers, is left with the question of authority unanswered. If his is the service of the Word of God, where is this Word found in the face of the steady erosion of biblical authority for most of the people with whom he has to deal? Theological faculties must deal with the basic question of authority in a way that they have not yet done if the minister is not to be left enmeshed in this dilemma.

Again, there is the crisis in words. In the sixteenth century Reformation and later, in the Wesleyan Reformation, words were of the utmost significance. They were new possessions for the men and women in the

pew. The printing press had been invented; people had begun to read and understand. The visual education of the medieval cathedral, the biblical stories told in stained glass and in stone, was now obsolete. The Scriptures were turned into the vernacular, and the people began to participate in the liturgies of the Protestant Churches. Those who condemn the liturgical movement should look again at the movement from the altar to the pew that took place then. Pamphlets and tracts were written and distributed all over Europe. One remembers, e.g., this facet of Martin Luther's career, his pamphleteering among the German nobility and people. Words had a premium. Sermons were attended and the Word heard gladly.

Now we are experiencing the debasement of words. Ours is an age of propaganda, where words have become cheap. All the media of mass communication are geared to the end of propaganda, with the aim of creating an image, supplying a point of view, of stirring up the emotions, and of producing built-in responses.

We can see the debasement of words in what has happened to news reporting both here and abroad. Never were editorial pages less significant than now. It is obvious to any discerning reader that the editorial page begins on page one of the newspaper and continues through to the very end.

Is there any wonder that few trust words any longer? This does not make it any easier for the Protestant minister for whom words are the vehicle for the proclamation of the Word. He has grown accustomed to the common phrase, 'Stop preaching,' and to the charge that pulpit utterances are empty of content. But the Gospel anticipates this, and it is the duty of the seminary to make this clear. The Word of God is never mere word; it is never something that is spoken emptily. It always involves action and deed. God attaches to his Word concrete signs and seals, the sacraments of the Church. Word and sacrament, faith and obedience, must be reunited if we are to be led to the New Testament's meaning of incarnation and witness. This, too, is the function of the theological faculty on the current scene. Slick courses on communication are not enough.

Let me turn now to the confusion of office within the Church. Much has been written about the minister's role and role expectancy. I am convinced that the resulting confusion in the office of the minister is one reason for the decline in enlistment for Christian service, for the increased mobility of the minister, and for so many ministers' leaving their profession after only a few years.

Where does one begin his understanding of the Church and the ministry? Contemporary theology has tended in two directions, and I am increasingly skeptical of both. Last year in Edinburgh the ecumenical movement celebrated its fiftieth anniversary. This movement grew out of the missionary conference held in Scotland's old capital in 1910. In the years since, this movement has furnished the context within which much theological thought has taken place. This is especially true of ecclesiology, since the problems of order have proved the most formidable in any discussion of unity among the churches. Two conceptions of ministry have dominated the discussions, conceptions that have failed to take into account the ministries of many of us, with the result that the Protestant minister is confused and disturbed about the validity of his own vocation.

The first answer was produced by the Anglo-Catholic wing of the Church of England and was influential in all ecumenical discussions between 1910 and the First Assembly of the World Council of Churches in Amsterdam in 1948. The Tractarian Movement in the late nineteenth century had made its impact, and many leaders in key positions and some of the best theological minds in England had been influenced by this movement. I suppose that *The Apostolic Ministry,* edited by K. E. Kirk, the late

Bishop of Oxford, although it was published as late as 1946, can stand as the accepted statement of the Anglo-Catholic contingent. Dr. Kirk wrote that "the decisive formula for all non-episcopal Christendom is of course the phrase, 'the priesthood of all believers.' " He points out that the phrase itself is ambiguous, that it can mean the priesthood of all believers corporately or that it can mean the priesthood of all believers individually, and then adds that although there is a modicum of truth to be held in the former, still the proper starting point for understanding the nature of the Church and ministry is not in the Church at all, but in the apostles who received their commission directly from Christ himself, and by virtue of that commission were able to transmit it to their successors. This is the doctrine of an apostolic line of descent, a reaffirmation of Cyprian's dictum that the bishop is the priest and only priest.

According to this view, the ministry is parallel to the Church and over the Church rather than a part of her. The Church is dependent on the ministry and not the ministry on the Church. The Church seems to be an outgrowth of the ministry, a derivative of it. The Protestant minister does not argue the reality of apostolicity. He is familiar with apostolic creed, apostolic canon, and apostolic bishop in the early Church, and he is also familiar with apostolic gospel! He is more impressed with the kind of apostolicity that is determined by fidelity to this gospel than to some mechanical line, and he is quite sure that the discussions that have taken place and the books that have been written have somehow missed him. He finds it difficult if not impossible to subsume grace, sacraments, even ecclesiology under the rubric of any ministry other than Christ's own. He believes in the historical dimension of ecumenicity, in the catholicity of his own tradition whether he be Methodist or Reformed, but he finds it impossible to agree that there is only one valid mechanical line of continuity from Christ and his apostles down to the present.

We are aware that there is a radically different situation in the world since the close of World War II. The new nations in Asia and Africa have altered the old balance, and the so-called younger churches have begun to play a much more important part in ecumenical thought and action. It has been discovered that leadership in these churches, just as in the nations in which they serve, is a crucial problem, and that new forms of ministry and new structures of church life must be found or developed. There are congregations in Indonesia, for example, that will never have a valid ministry if they must wait for a full-time, seminary-trained leader. Hence the older questions of faith and order, mutual recognition of ministries, inter-communion, etc., have become increasingly irrelevant to their situation and look more and more like an intramural debate between Western bourgeois churches. A reaction against all formal ministries has set in, and the pendulum has swung from one extreme to the other, from an emphasis on succession that is parallel to but not quite a part of the Church, to the ministry of the laity, a sort of ecclesiastical egalitarianism. Again, the Protestant minister feels that his position has been missed, that the discussion has somehow passed him by. He cannot claim episcopal ordination in the Anglo-Catholic sense, nor can he claim to be a layman without any special office.

Lest I be misunderstood, let me say as plainly as I can that there is a ministry of the laity and that without it the Church is impoverished. Dr. Kraemer is surely correct when he calls the laity the frozen assets of the Church. It is the layman, who in the fulfillment of his vocation in the world, claims the world for Christ its King. At the same time, we should admit that there is a great deal of fuzzy thinking about the ministry of the laity. It is significant that most of the talk about the lay movement is being done by the clergy and not

by the layman at all. There is a stirring among the laity and a desire for service that should be used to the utmost in the fulfillment of the Church's mission, but this will be done largely outside the Church as the Church realizes her mission in the world. Too often we take interested laymen, bring them into the machinery of the Church, and squeeze out all their enthusiasm. The layman stands as a constant reminder that the Church's vocation must be fulfilled in the world.

The theology of the so-called lay movement has been built around the phrase, "the priesthood of all believers." You will recall that Dr. Kirk claimed that this is the decisive formula for all non-episcopal Christendom. This is incorrect. It is a phrase that quivers with ambiguity. Not only is the question of corporate priesthood versus individual priesthood left unanswered, but the very word "priest" is misleading, and there is a tendency to forget that the formula has meaning only within the context of all believers. I agree with Dr. Visser t'Hooft that we can speak of the general deaconhood of all believers, for we are all involved in *diakonia,* in the service which we perform to our Servant Lord. I suspect that the idea of deaconhood is much clearer today than that of priesthood and that it has much more relevance to our common ministry.

In any effort to solve the dilemma of the Protestant minister, whether it be occasioned by the crisis of the authority of the Word, the crisis of the emptiness of words, or the ambiguity of his special office, the starting place must be the crucified, risen and ascended Christ, who reigns as Lord and Head of the Church. He is the basis of the New Testament ecclesiology. In Ephesians 4, for example, we read how Christ gives gifts to the Church in order that his own ministry may continue through her. The ministry of Christ did not cease with the ascension, nor is his ministry other than that which he performed in Jerusalem, Galilee, and Samaria. This same ministry, sealed now in Calvary, is committed to the whole Church, and for this work Christ gives gifts to those who are within the Body. Some are equipped and called to be apostles, others prophets, others evangelists, others pastors and teachers. Not everyone is given the same gifts and no one is given every gift. We are in the Church because we are incomplete without each other.

Perhaps this will help us to understand that the ministry of the Church is the ministry of Christ. His is the only essential ministry, and all others are derivative, to use Dr. Kirk's distinction. Christ is the preacher who proclaims himself through us. He is the evangelist who continues his own ministry through the Church. He has not abdicated, nor has he delegated his position to another.

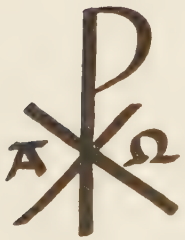
The New Testament does not seem to be greatly concerned with the Church's order *per se.* This should not surprise us, for church order is a static conception. It breeds introversion and introspection. It tends to become Parmenidean and frozen. The New Testament church was dynamic, fluid, willing to innovate and to adapt as it engaged the various situations in the first century world. It is not the noun "order" but the verb that should take precedence, as we inquire about how Christ orders his Church for the performance of her mission. "The order of the Church is the true one," Wilhelm Niesel writes, "when it expresses the fact that Christ is the sole Lord and Master of his own."

Once we have seen New Testament ecclesiology in perspective, we can go back and raise the question about the ministry of the Word. What is the special office of the Protestant minister? Is it not still true that that which has been left out of Dr. Niebuhr's suggestion about the pastor-director is the very thing which should be placed first in any discussion of the minister's office? While the minister cannot claim to be a prophet in the strict biblical sense, he does have a prophetic role to perform as the

one through whom the living Word of God is addressed to all flesh. And is it not equally true that the greatest weakness of Protestantism today is its slow but steady accommodation to culture and its gradual muting of the Word. For the Protestant minister the greatest sin is to attempt to bind the Word of God. This is another way of saying that Jesus Christ is not Lord. The Protestant pulpit should be a symbol of the freedom of the Word of God, and thus Protestantism should accomplish a perpetual *metanoia.* It must challenge every human achievement, whether at the level of the individual or at the level of the human institution, and bring it under the scutiny and judgment of God's Word for correction and renewal. And any attempt to domesticate the Word or to control it is a denial of the Lordship of the Lord.

The theological seminary must take the lead in restoring the teaching function of the ministry. To be an ordained minister involves years of preparation and carries a certificate of competence. The minister is one who, besides being called, has paid the price of preparing himself for his office, and he is thus ready to teach and to teach others to teach, thus equipping the saints for the work of the ministry and for the upbuilding of each other into the unity of Christ.

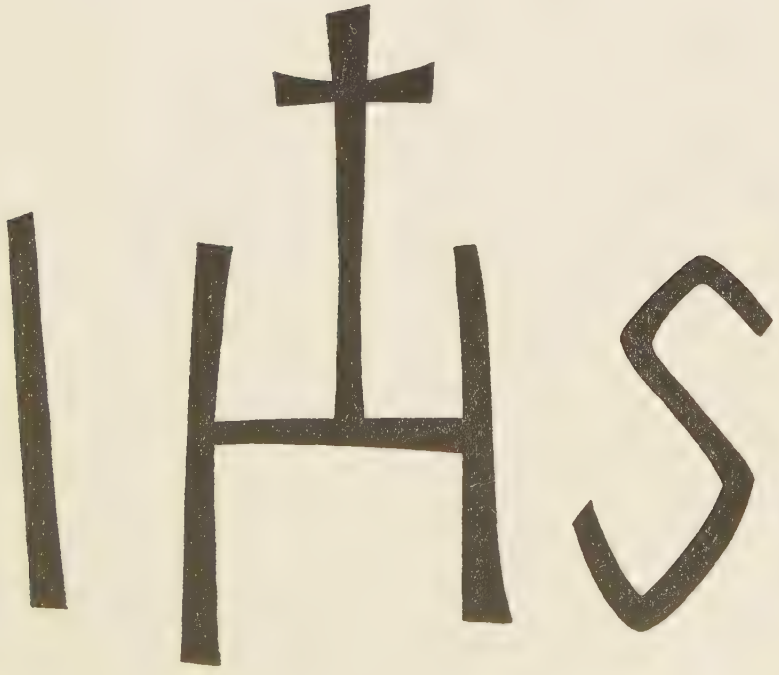
"Without pastors and doctors there is no guidance in the Church," a reformer wrote. It is the task of the seminary in the current theological scene to produce the pastors and doctors, to restore the integrity of theological education, and to enable the Church to perform her mission with conviction, courage, and clarity.



Joseph
D.
Quillian

The Seminary For Tomorrow

My assignment and privilege is to talk about "The Seminary for Tomorrow." I am glad for the particular preposition, because the seminary *of* tomorrow would tempt one toward fantasies too heavily colored by rocketry and space travel. As it is, the subject, "The Seminary *for* Tomorrow" is a call to more immediate and direct treatment. It invites us to ask, "For the tomorrow of *what?*" We at once are mindful that *this* seminary for tomorrow is the seminary for the church of Jesus Christ and the Methodist Church, for the whole human educational endeavor and for Southern Methodist University, for the society of the people of this world and for the people of the Southwest—as they may come to be. To put it more faithfully to the complex nature of things, we as seminary are for church, university and society as they and we together will come to be. Furthermore, a seminary is one of a company, and cannot presume to be without lively inter-relation with sister seminaries of all denominations that are accessible for honest dialogue.



So it is that the twentieth century seminary does not see her present or her future in and for herself, but draws from and gives to others. This relationship is not so much reciprocal, as if now receiving and then giving, but rather is a complex, dynamic inter-relatedness of receiving and giving at the same time.

It is in this awareness that I wish to talk with you briefly under two major headings:

(1) Some basic emphases.

(2) Some specific things that may be done at Perkins School of Theology.

Some Basic Emphases

The basic emphases are:

A. The Principle of Inter-relatedness.

B. The Theological Outlook.

C. The Center of the Target of Theological Education.

A. The Principle of Inter-relatedness.

The *fact* of inter-relatedness has been indicated. Because the "how" of it is so important to our continuing from here into our future, I feel drawn to say more about it.

Here at Southern Methodist University, we try to avoid speaking of the university *and* the seminary. We wish to keep clear that S.M.U. is a university *with* a seminary. To say "university" in its fullest sense is to include a seminary as an integral aspect of this whole community of teaching and learning. This seems altogether sound. It is equally an error to speak of the church *and* the seminary. The church *has* a seminary. A seminary *is* the church doing one part of her essential work. For complete accuracy, though, we must say that The Methodist Church has Southern Methodist University which has Perkins School of Theology. Though the seminary is peculiarly related to the church it none the less is a university-contexted seminary that is so related to the church. This is to say that Perkins School of Theology is an institution for theological education of the kind and quality that is compatible with the best education that a university can afford. The church needs and deserves no less than these today.

The principle of inter-relatedness of a seminary within university and church is made up of a willing commitment to consultation at the right time, and a respect for the difference between advisory consultation and administrative consultation. Advisory consultation I take to be constructive conversation with any helpful persons about what *may* be done, and the implications of it. Administrative consultation leads directly to decision as to what *will* be done, and to the execution of it.

The right time for advisory consultation is before decision is made, and preferably before decision begins too much to jell. Thereby institutions that are parts of a greater whole can mutually inform, inspire, and provide correctives for one another, and can relate their respective works most fruitfully.

When adequate and timely consultation has taken place among men of good will and common aim, there is likely to be a difference in the quality of decision and in the response to the decision made. (I recall comments of Russell Chandran and D. T. Niles that they had never known any real progress to be made in ecumenical negotiations other than when the men involved have been together and have worked together long enough to know each other personally, and to accept and trust each other. That which is so strikingly true in ecumenical relationships probably is no less true within a particular denomination.)

There is no question but what the seminary for tomorrow, as it stays in constant and lively relationship within church and university, will gain greatly from timely consultation with persons outside the seminary. It also is likely that those who have decisively to do with the various undertakings of The Methodist Church, other than seminary, would find that timely consultation with the seminary faculties of The Methodist Church would turn out to be helpful at points of perspective, data, interpreta-

tion, and, in some degree, implementation.

Now that all this has been said with sufficient indirection, let me say head-on that the seminary for tomorrow will be missionary and evangelical; that she will not stand off from other expressions of the church, and will not expect or want other expressions of the church to stand off from her. We as church have our word to do, for which there are necessary divisions of decision and labor, but it *is* one work, and there is nothing that need stand in our way of getting on with it in openness to one another and in mutual affirmation.

B. The Theological Outlook.

The theological outlook of the seminary for the future will be marked by wholeness and realism—or so I think and hope.

Our theological day is characterized by a sort of enthusiastic evangelical orthodoxy that hears with desperation-met joy the biblical witness. It is contra-distinct from defensive, dogmatic orthodoxy, as well as from any theological perspective that would gain self-unity and relative simplicity through incompleteness.

The heart of the evangelical orthodoxy that I believe will mark our future is Chalcedonic christology elaborated into an Irenaeic wholeness, which is to say, "Jesus Christ, perfectly divine and perfectly human, in his whole person and work." This is as it were, a "hyphenated doctrine" (if hyphen means linking rather than dividing!) of Jesus Christ which keeps inseparably related his pre-existence—incarnate birth—obedient life—passion—death—resurrection—coming again—each being essential to the whole, and each being essential to each.

Whatever may be the inclusiveness of concern for the lives of men on the part of the seminary for tomorrow, the wholeness of the doctrine of Christ will be crucially pertinent to *any* concern that is a Christian one.

My guess as to the primary concern that is ahead for church as seminary and church pastorate, and the matter that may be most disconcerting for "university-with-seminary," is that of our more-than-rational ontological relationship to the living Lord. An unacknowledged rationalism which converts Jesus Christ into idea and ideal still is drawn up almost anywhere that one chooses to let his bucket down. In seminary we often detect ourselves trying to encompass the gospel that we really know we can only confess, and the greater volume of preaching in the church still is more nearly religious philosophizing and moralizing than it is proclaiming the gospel that relates people experientially to their redeeming and sanctifying Saviour. Our anxiety to make God manageable by verbalization is apparent in worship in which one might rightly expect anamnesis, exultation, and commitment—the remembrance of the covenant, the experienced presence of the covenant person, and renewal in the covenant. The most frequent impression is that we are long on anamnesis, intense about commitment, and short or completely deprived at the point of exultation.

Our embarrassment in the face of sacraments in which God is really doing something, our toures-de-force which make forgiveness a doctrinal principle rather than an effectuated relationship, our apprehension regarding so-called ritualism, which, when spelled out, often becomes a plea for a gospel that we can handle in our accustomed nostalgic ways rather than a gospel that handles us in unaccustomed re-constituting ways, are some of the evidences that we are full due for attention to the mystery that is stumbling-block and folly—and the indispensable power of all that we as Christians are and do.

The thesis of this is simply that the seminary for tomorrow that will convey the whole gospel in its *vital dimension* will be a worshipping community that centers upon the living Lord, and what he has done and is doing for us.

Now a brief word about Christian realism. A cryptic way of putting it is to say that

the fall and coming again will be taken with full seriousness at the same time. The idealism with regard to men that invites a hyper-critical attitude toward each other personally and toward the various institutional structures within which we work, runs contrary to the meaning of the fall which keeps us, or should keep us, mindful, that being sinners we are likely to sin. Our impatience with what is not right is too frequently the impatience of secular idealism. We thereby call the church to task on the world's terms. To take the fall seriously is to accept realistically that which is, without such acceptance being approbation or acquiescence, or personal repudiation or hopelessness. The coming again is the assurance that God who is sovereign will finish his victory in Jesus Christ which he began in him. And surely our hope for the present is inseparable from our certainty for the eventual future; both are of God's doing.

"Fall and coming again awareness" of our condition and of God's gracious sovereignty probably was as vital for the Wesleyans' in being "turned-loose" to get on realistically with gospel living as for their Calvinist brothers. We could do with more of this in our present and in our tomorrow.

C. The Heart of the Target of Theological Education.

The bull's-eye of theological education is the student. He comes to seminary as a person and he leaves seminary as a person. The seminary alone does not make him what he is. True it is that the seminary may be Bethany to a student—that is, where he, Lazarus-like, is brought to life. But if a student comes to life during his seminary days, it does not mean that the only life-giving forces bearing on him are within these walls. Also, Bethany sometimes is before seminary, and should be confirmed here. Sometimes it is after seminary, and should be prepared for here. Sometimes it is never, and *this* should be lamented here—and throughout the church.

The seminary for tomorrow is concerned for God's men for tomorrow—*any* tomorrow. Therefore the principal stuff of a seminary is stuff of the soul—it is of the nature of being.

We all know that data and interpretation cannot be separated. Without data, one has nothing to interpret; without structural interpretation, data are fleeting appearances of matter or reaction which have neither meaning nor permanence. So when we urge that the chief business of a seminary is with being, we in no sense despise the inherited knowledge, that it is the student's business to grasp and transmute into wisdom. To belittle knowledge is to espouse a process of education that is a sort of bright-eyed exchange of ignorance in the atmosphere of a conspiracy of pre-approval of anything that one says sincerely. Even so, it makes a powerful difference as to where the emphasis is.

We consider the premium student who enters seminary to be the one who can think. (Need I say that the qualities of good moral character and seriousness of purpose are expected of all Perkins students?) Native gift may have something to do with whether a student can think, but usually such a student has had two or three courses somewhere along the way that got him involved in data and interpretation in such a fashion that thought actually began to happen. We are glad to have such a student because he has potentiality. We are not bothered that he does not know everything.

I'm convinced that the seminary for tomorrow will undertake to graduate students who have been effectively engaged in theologizing, who are capable of structuring and sustaining their work and study, and who have a joyful commitment to it all.

Unless efficient methods can be devised for more rapid assimilation of information, then better that the volume of required information in a seminary be selectively concentrated and reduced, so that students may have time and occasion for the reflection and dialogue essential to their becoming the

practicing theologians that the preachers for the future surely must be.

Men can become rapidly self-trained under timely counsel to do the work that is necessary in the particular situations to which they are assigned. Trainees cannot in similar fashion be counted on to be men in the face of what they will meet. To the extent to which training as such is a part of theological education, it should be directed primarily toward what students are becoming rather than toward outfitting them with a set of external skills.

Men of God's gracious covenant in Jesus Christ, freed within to be self-careless; committed to responsible work in obedience to God; realistic, hopeful, viable—these are the graduates that the seminary for the future may aim to certify to the church for the future.

Some Things that May Be Done at Perkins School of Theology

Eventide having long fast-fallen, I will note briefly rather than discuss in detail some of the things that may be ahead for Perkins School of Theology as expectantly one of the seminaries for tomorrow.

1. The way that we teach may well come to be shaped by the aim to get the student actively involved in his own education as soon as possible and as fully as possible. We expect our graduates to do their most crucial work in preaching, teaching, counseling, and committee work, which means talking and relating to people responsibly and effectively. One of the current problems of seminary teaching may be that the student doesn't get to say enough soon enough.

I have no first-hand knowledge of the teaching machines of recent splash, but I am sure that the seminary for tomorrow should utilize all the really good devices and methods of conveying data so as to enlarge the time and energies of students and faculty for the enlivening dialogue.

2. In keeping with teaching and learning by dialogue, assuming pre-acquisition of knowledge sufficient to talk about, much might be said for broader use of capable seniors and S.T.M. students as preceptors. The juniors and middlers would thereby have more opportunity to talk, and the seniors and S.T.M. students would be learning in the different dimension of learning that teaching is. Since the teaching function of the pastor is likely to increase in the immediate and ongoing tomorrow, the kind of training that the preceptor would be receiving would likely prove to be of premium value.

3. The coordination of internship with theological education is an old problem that has been wrestled with all over every seminary lot. I should like very much to have the funds to experiment with a four-year program in which the student would study full-time his first year without any outside earning-a-living involvement, either churchly or secular; the next two years, he would take a half-load of studies and would serve a selected student pastorate under a cooperating district superintendent; the fourth year, he would return for a full year of study, his only duties other than study being to serve as a preceptor. Only clearly favorable results would warrant the four-year-program, and only a sufficient experiment can inform us as to whether real merit is in the notion. I should like to try ten students a year over a seven year period. This would involve a total of forty students, of course.

4. In the face of the problem of quality recruitment for the ministry, we well might try our own version of the Rockefeller Brothers Program—that is, give a substantial number of full one-year scholarships to highly promising young men who are churchmen by serious interest but are not sure that they should enter the pulpit ministry. In the Rockefeller Program, a considerable number of their scholarship recipients do enter the pulpit ministry. Those that do not do so become laymen who are that much more theologically grounded. There is no way to lose. We just need to be able to afford it!

5. Already in prospect are conferences between the seminary and all the Methodist colleges in this jurisdiction as to how we can bring off the optimum in ministerial training by unitary or at least co-ordinate planning of undergraduate and B.D. curricula. We are hopeful that semi-repetition for students can be avoided and quality of total learning can be heightened.

6. Consultations with ministers in pastorates and in other offices of the church are indicated for the non-monastic seminary of tomorrow. This can be invaluable gain all around, or it can be fiasco. I for one am willing, with considerable confidence, to "go for broke." There are estrangements among different aspects of the church that are by distance or acquaintance rather than by valid reason. Where honest differences do exist, they should be honestly open before us. The College of Bishops of the South Central Jurisdiction, the district superintendents, boards of ministerial training, and pastors—especially home-district pastors—can relate to Perkins School of Theology in a way that is compatible with the regular ongoing curriculum of the seminary, and with resulting benefit to the church in all her work.

7. Seminary faculties and students need to have dialogue relationships with real, live laymen. Some laymen may not be ready for such, but many would be, and deliberate rather than chance provision should be made for such contact through panels, seminars, and selected classes.

8. Post B.D. refresher studies for preachers who are several years out of seminary, and, bonafide theological courses for laymen, are under way in important but still initial fashion through Perkins Outreach. This program needs to be stepped up twenty-fold, with fuller scope and deeper dimension.

Conclusion

Let me come now to a sliding halt, having omitted numerous things.

It is impossible not to say a final word concerning the posture of Christians in a tomorrow that may be an embattled one. Church, university and seminary constitute an entity upon which attrition is now at work.

Our primary need is not so much for a common defensive strategy, for this would be to withdraw into a flimsy fortress moated by anxiety. Our need is for a common offensive mission with which to take to the field.

I do not presume to offer the battle-map. I do say, let us, sensitive to the tempering as well as to the inspiration of the Holy Spirit, take counsel together concerning our service to Jesus Christ in our day that will carry into the tomorrows beyond our own.

And what better beginning than in dedication and praise!

BOOKS

Schubert M. Ogden

editor

THE GERMAN PHOENIX. *By Franklin H. Littell. Doubleday, $3.95.*

It is scarcely necessary to tell a Methodist audience in the South that Professor Littell has had a grandstand seat for surveying the drama of the resurrection of the German church after its encounter with Nazism, for he was in succession religious advisor to the American High Commissioner and Senior Representative of the Franz Lieber Foundation, an American foundation devoted to the advancement of German democracy. A "grandstand seat" is probably the wrong simile for Professor Littell's point of vantage. For he was advisor, confidant, and the source of spiritual and financial help to the movements of German Protestantism, which revitalized the spiritual life of the German church, so vividly recounted in this interesting volume.

The three facets of the revitalization of the German church, which make the word "phoenix" appropriate, are the resistance to Hitler of the "Confessing Church," the organization of the great lay gatherings of the "*Kirchentag*" after the war, and the founding of the "Evangelical Academies" devoted to the training of Christian leadership in all the vocations and professions of the modern day. We can take only historic, though grateful interest in the first achievement, for it extricated Lutheranism from a pit of political irrelevance that the Anglo-Saxon world never experienced in its depth. But the aftermath of this resistance supplied two movements of creative force, from which we can all learn a great deal, for we have no analogous achievements in our own life. It is the author's hope, I suspect, that they will prompt some imitation among us.

To illustrate the pit of moral and political irrelevance from which the now vital German church was dug by the martyrdoms of the Nazi period, Littell quotes the statement of the German bishops in 1933, on the occasion of the 450th anniversary of Luther's birth and just after Hitler's accession to power. The bishops declared: "We accept the saving of our nation by our leader Adolf Hitler as a gift from God's hand." A year later, even after Karl Barth had made his appeal for resistance, the bishops, after a conference with Hitler, declared: "We affirm unanimously our unlimited fealty to the Third Reich and its leader." This was the spiritual death from which the phoenix was to arise. It was prepared by the centuries-old tradition of uncritical loyalty of the church to what Luther termed "*Obrigkeit,*" enforced by an extravagant exegesis of Romans 13.

The Confessing Church formed the nucleus of the ultimately victorious resistance to the Nazi tyranny. It is a tale frequently told and Littell wisely confines himself to a summary of the heroic and sacrificial defiance, which spelled out in life and blood what the Bible means by "witnessing" to our faith. But he rightly sets this supreme example in historical context by tracing the history of social Christianity in both Germany and Europe in the 19th century.

The development of the *Kirchentag* under the leadership of a dedicated Christian layman, Reinold von Thadden, a product of the student Christian movement, is an interesting chapter in the resurrection of German Protestantism as a living force in the life of the nation and the world. Only limitations of space prevent the full explication of what was involved in this great movement.

Its conception of a "lay apostolate" was creatively enlarged in the founding of the Evangelical Academies with their center in the historic Bad Boll made famous by the significant leaders of Lutheran piety—the Blumhardts, father and son, the father a

traditional pietist, and the son a German exponent of the "social Gospel" analogous to Bishop Grundtvig in Denmark. The academies, with their programs of seminars and conferences on the Christian vocation, which involved every type of secular *"Beruf"* (lawyers, doctors, artists, business men, and labor leaders), have overcome the estrangement of the church from the world, and have made the Christian faith a source of wisdom and power for ordinary men involved in secular pursuits. They have gloriously proved that a church, once dragged at the chariot wheels of a hated tyranny, can rise again and bring new life and strength, not only to the German church but to Protestantism and the whole of Christendom.

Littell's modest volume must be read not only for the light it throws on an interesting chapter of German religious history, but as an inspiration for Anglo-Saxon Christians, who have never been as completely prisoners of political paganism as the Germans but are in peril of succumbing to the subtle paganism of conformity to the standards of an "affluent society."

Reinhold Niebuhr

ACTS OF WORSHIP. *By W. B. J. Martin. Abingdon, $2.50.*

This small book fulfills the double mission of emphasizing the supreme importance of congregational worship and of providing liturgical material which will both be usable in itself and stimulating in the search for the spirit and language of devotion.

Dr. Martin, who is Visiting Professor of Homiletics at Perkins School of Theology, has spent much of his active ministry as a teacher of preachers in Scotland and America. But his years of pastoral service brought him so close to people and their deeper needs that he has never lost sight of the primary mission of the church. The pastoral flavor is the distinctive element in all of his writing.

The first section of the book consists of forty eight "Calls to Worship." The language is chiefly biblical, but in a number of instances the words of later theologians and saints have been used "alerting the worshiper who has become accustomed to overfamiliar words." Each "call" is followed by an invocatory prayer. The reader is impressed both by the recognized importance of this moment in the worship hour and by the wealth of material available for its fittest observance. Then follows a section of responsive "Affirmations of Faith." "Nothing will rescue a congregation from being a collection of spectators like the standing on its feet to articulate its convictions before God." The third section is a series of meditations—ten of them—on biblical themes. The distinctive feature of this section is the degree to which it demonstrates that much of the best in prayer is incited by the Bible itself.

A group of ten pastoral prayers in section six "take their starting point not from the preacher's observations on the state of the world or his momentary sympathies, but from the mission and message of Jesus Christ." This, in the reviewer's opinion, is one of the most valuable divisions of the collection. Part five is a series of litanies for Thanksgiving, Praise and Penitence, Confession and the other moods of the Christian at worship. The final section of the book consists of a collection of offertory prayers, concerning which the author writes: "They attempt to bring the offering into the roughest, most realistic juxtaposition with the secular life of the worshiper." The writer makes no suggestion as to whether this prayer should precede or follow the offering. It seems to the reviewer that the advantage of placing the prayer before the offering is not that it increases the size of the gifts, but that it enables the worshiper to participate in this part of the service with a fuller appreciation of its meaning.

If the real purpose of worship is not to memorialize a series of events that happened in the distant past, but to enter into deepened and renewed fellowship with the living Lord, then the highest summit of public worship should be reached in the period of prayer. The use of this book will give great assistance to the pastor, both by what it says and what it suggests, toward the attainment of this high aim.

William C. Martin

STUMBLING BLOCK. *By Douglas E. Jackson. Abingdon, $0.75.*

Written as a guide for Methodists in their study of "alcohol and Christian Responsibility," this book appears under the sponsorship of the Board of Missions. This surprising publishing venture reflects a growing awareness, I hope, of the need of closer cooperation among the agencies and boards of Christendom. If we really have one gospel for one people throughout the world, evidence of this unity should manifest itself in the interaction of such bodies.

Some may question whether the alcohol problem poses a major obstacle to our missionary effort. But such a question can hardly be asked except by denying that alcohol is a crucial factor in the life and work of the church at home or abroad.

Granted the importance of this concern and the validity of the sponsorship of this study by the Board of Missions, few thoughtful people will find ground for quibbling with the choice of author for this work. Not many people could have given due praise—and no more—to such diverse groups as AA and the WCTU, or the spokesmen for moderation and abstinence, without giving occasion for legitimate offense. But this formidable hurdle and other equally difficult ones Douglas Jackson has leaped in this brief volume.

Nobody in a single short book could possibly exhaust all the many facets—theological, ecclesiastical, psychological, sociological, psychiatric, and biblical—of this growing and increasingly serious problem. Yet Jackson illuminates many of its angles with simplicity, clarity, and felicity in very brief compass. And he does so, unlike some of the authors of recent productions for laymen, without becoming flippant, trite, or condescending.

This book may well serve larger purposes than the one for which it was intended. It could well be used as a discussion starter for a study of ways of bridging the gap between the churches counseling abstinence and those counseling moderation.

The Board of Missions deserves praise for its selection of a "domestic" topic for this year's special study—provided that next year's sequel deals with the race problem, with special attention to the fence-straddling compromise of the last General Conference with respect to the Central Jurisdiction and segregation. Has the time not come when our churches should be as forthright in their official pronouncements as our political parties are in their platforms? Or to put it differently, should they not be as prophetic in their creeds as our politicians are in their deeds? And if not, should not the Board of Missions be the first to say so?

Everett Tilson

THE NEW ENGLISH BIBLE: NEW TESTAMENT. *Oxford and Cambridge University Presses, $4.95.*

If you can buy only one book this year, it should be this one. Exactly 350 years after the publication of the King James Version, Her Majesty's scholars have released an entirely new translation of the New Testament, and promise the Old Testament and Apocryphal books in "several years." Unlike the King James translation, however, this one has been initiated and achieved by an ecumenical committee, formed in 1947 and composed of representatives of nine British denominations (including the Methodists). The director of the project, who served also as chairman of the New Testament section, is the eminent biblical scholar, C. H. Dodd, and its sponsors are the university presses at Oxford and Cambridge.

Americans will naturally seek to compare the NEB with their own RSV. But a comparison is not really possible, for this British Bible is an entirely new translation, while the RSV is simply a revision of the American Standard Version of 1901. This means that the NEB committee has been free to translate into "contemporary English," avoiding the tell-tale marks inevitably present where the concern is only to "revise." While the present translation is "idiomatic" (e.g., at John 6:60 Jesus' disciples say, "This is more than we can stomach," and at John 19:24 the soldiers, referring to Jesus' tunic, exclaim, "We must not tear this; let us toss for it . . ."), it is in no sense a paraphrase. It must, therefore, be sharply distinguished

from such a "modern speech" version as that by J. B. Phillips.

The reader will notice, first, that the NEB places all verse numbers in the outer margin, giving the text itself an even more uncluttered appearance than that achieved in the RSV. Moreover, every writing is divided into sections, each with its own topical heading (e.g., Rom. 1-8, "The Gospel According to Paul"; 9-11, "The Purpose of God in History"; 12-16, "Christian Behaviour"). There are no "cross references" in this Bible, but there are many more footnotes giving alternative translations than we have in the RSV. This is due partly to the large number of passages in which a freer or more unusual translation has been "voted into" the main text. (But why, at John 3:7, are we not told that the word translated "again" also means "[from] above"?)

It is inevitable that readers, depending on their own perspective and exegetical hobby-horses, will have both praise and blame for the British translators. This reviewer, for example, is delighted with the translation of Rom. 12:1-2 and John 1:12, but disappointed with the rendering of Gal. 3:5 ("faith in the gospel message") where the RSV (more properly!) has "hearing with faith." It is also strange to see the word "parable" used in John 10:6, where the Greek word is not "parable" at all, but something like "figure" (so, RSV). In general the translation avoids those "British-isms" which seem so quaint to American ears, although the translation of Paul's explosively masculine denial at Rom. 6:1 as "No, no!" does seem a bit prissy. One also notes a tendency throughout the translation to "improve" the style when casting the Greek into English. Thus, for example, the monotonous repetition of "immediately," which is one hallmark of Mark's wonderfully unsophisticated style, has been avoided in translating, either by omitting the word altogether, or else rendering it differently in successive instances. In this way something of the vigor and excitement of the Marcan gospel has been lost.

All things considered, publication of the NEB New Testament is an event of major importance. For the pastor who has a working knowledge of Greek, this fresh translation will push him back with new interest and enthusiasm to the original text; for the pastor who has no Greek at all, it will stand as a solemn reminder that every translation is inevitably an interpretation; and for all of us it is sure to become an important aid in our own attempts to understand and proclaim the New Testament message.

Victor P. Furnish

THE ENGLISH BIBLE: A HISTORY OF TRANSLATIONS FROM THE EARLIEST VERSIONS TO THE NEW ENGLISH BIBLE. *By F. F. Bruce. Oxford University Press, $3.75.*

The coverage of this survey is comprehensive. Starting, as the sub-title indicates, with the earliest poetic paraphases in Anglo-Saxon times, indeed with still earlier pictorial representations of biblical incidents, it leads on through familiar topics, early English translations, the Wycliffe Bible, Tyndale and Coverdale, and the achievements of that remarkable age of Bible translation, the sixteenth century; then the King James and its sequel, Catholic translations, the Revised Version, the American Standard, the Revised Standard Version, the immense number of unofficial and private versions, and finally the work of the British scholars that is just now being introduced to the general public in the publication of its New Testament. This latter is here called "The New English Bible" a most unhappy title which we may hope makes no claim to being official.

In spite of this remarkably complete coverage, there is a major omission, whether by oversight or intent. There is no mention of Jewish translations. This cannot be excused on the ground that (obviously) they do not include the New Testament; and certainly the current *Holy Scriptures according to the Massoretic Text* has constituted a major contribution to the English Bible. Along the same line, we would have wished some account of the Jewish committee presently at work on a new translation. Much less important, although also qualifying the comprehensiveness of the ac-

count, is omission of the so-called "immersionist version" begun about a hundred years ago and dragging on then through several decades.

Apart from this, it is pleasant to find how adequate is the discussion of the immense bulk of material in a volume of such modest size. Not uncommonly the versions speak for themselves through generous quotations. Commendable also is the tone of Bruce's appraisals. It can be sampled in this conclusion of a very mildly critical account: "In passing these strictures we should not withhold a generous tribute to the translator's labor of love, prolonged over many years, and to the devotion to the Word of God which characterizes his work." Not infrequently the reader may be stirred to stern words by some of the vagaries that have fastened themselves to this long history; but Bruce's exemplary conduct restrains. On occasion, however, he shows that if given adequate reason, his words can bite—notably in his considerable account of the absurd charges and criticisms that were directed against the RSV. He does not shrink, himself, from suggestions for improvement, but they are the criticisms of an informed man, such as every sincere translator welcomes.

The final chapter provides a useful introduction to the still new British translation, although the best approach is to get a copy and discover one's own reactions. The book as a whole is a valuable addition to the immense literature on the English Bible.

William A. Irwin

GOD'S UNFOLDING PURPOSE: A GUIDE TO THE STUDY OF THE BIBLE. *By Suzanne de Dietrich. Translated by Robert McAfee Brown. Westminster, $4.50.*

The purpose which unfolds is God's salvation of the world through Jesus Christ. In about 250 pages, the author traces this theme through both testaments, devoting equal space to the old and the new. The French original, published in 1943, was the product of Mlle. de Dietrich's long experience in leading study groups at the Ecumenical Institute in Bossey, and has, in turn, been the basis of study for many subsequent groups. Professor Brown counsels the reader to hold this book in one hand and the Bible in the other, and let the left hand know what the right is doing. Thus, Brown suggests, he may then be led to the saving encounter with God's word that the author hopes will take place. "The Bible is the crossroads where God encounters us in Jesus Christ and confronts each of us with the necessity of an ultimate choice—am I for him or against him?"

Suggestions for historical and critical study of the Bible are given in the notes, and it is apparent that the author is herself well informed in these fields. She regards these matters as secondary, however, for, whatever we decide about the literary history of the biblical sources, "it is the Scriptures as they stand in their final form that the (church has) acknowledged as canonical." A devotional, theological, and, for the Christian, specifically christological, interpretation is therefore justified, even demanded.

I have two principal objections to the program of this guide that would prevent me from using it in a first course for laymen or students. The first is that it says "Jesus Christ" too soon and therefore threatens to empty the Incarnation of meaning. The second is that it says "Jesus Christ" too simply and therefore imposes a unity on the Bible that does not in fact exist.

To point to the New Testament fulfilment of the Old after engaging in literary and historical criticism of the text of both, is surely justified. But it is obscurantist to do so prior to such criticism and it is always highly problematical in detail. Thus, to present Job, in a single page, merely as a type of the sufferings of Christ is to provoke creative discussion among those already initiated in biblical criticism, but it doesn't help the beginner much to understand the Book of Job.

A good illustration of the grounds for my second objection is that the great diversity of materials in the Psalter is reduced to

a false uniformity by taking the whole as messianic. A messianic interpretation of many of the psalms, especially the royal psalms and lamentations like Ps. 22, can be made without necessarily distorting the intention of the Hebrew writers. But to say that their hopes, struggles, and victories, as expressed in the psalms *only* have meaning because Christ will vanquish all God's enemies is to make an irresponsible pronouncement. It is significant that the author omits discussion of Ecclesiastes, which is as much a part of the final, authoritative canon of Scripture as Isaiah 52:13-53:12, though much less susceptible to christological exposition.

As a *second* course in Bible study this book will provide a lively, controversial, and significant undertaking.

James M. Ward

THE STORY OF ISRAEL. *By Stephen Szikszai. Westminster Guides to the Bible. Westminster, $1.50.*

THE THRESHOLD OF CHRISTIANITY. *By Lawrence E. Toombs. Westminster Guides to the Bible. Westminster, $1.50.*

In recent years there have appeared any number of popular books on the Old Testament intended for and adapted to the needs of the laity. The two volumes under review here are representative of the "Westminster Guides to the Bible," which confesses to be a further attempt to present "to educated laymen . . . the riches . . . of the Bible and of the period between the Testaments."

The first of the two, *The Story of Israel,* narrates the political history of Israel from the settlement in Canaan to the collapse of the Persian Empire. Because the series as conceived in the minds of its editors demands that each study be of brief compass, the author can do little more than sketch the outlines of Hebrew history. But this he does with a firm hand and a fine sense of historical judgment. The book is clearly and simply written, but is in no sense condescending. Here and there I found myself disturbed by the author's caution (e.g., his indecision about the fall of Jericho is surprising in the face of the evidence produced by the Kenyon expedition), and by a sometimes uncritical approach to certain of the historical accounts in Samuel and Kings (e.g., Solomon's accession and the career of Elijah). But, on the whole, I found it most satisfactory. My only regret is that the book is so brief.

The second book, *The Threshold of Christianity,* attempts to bridge the historical gap that exists between the Testaments. It is written in a breezy, colloquial style that lends itself to ready comprehension. Once again the brevity of the book is its greatest fault, for it compels the author to deal with the vast resources of the period in the most summary fashion. In spite of this, however, the book ought to serve laymen as an admirable introduction to the history, customs and thought of the Hebrews during the inter-testamental period.

W. J. A. Power

A SHORTER COMMENTARY ON ROMANS. *By Karl Barth. John Knox Press, $3.00.*

Several years ago Prof. Barth showed me the German edition of this book, which had just appeared. "It's a little different from the other one," he said with a smile. It is not only a little different, it is an entirely new book. This is the transcript of a series of lectures Barth gave (some of them in uniform!) early in the Second World War to a group of laymen at the Basel Mission Home. They are a brief (184 pages), untechnical (no Greek, no scholarly apparatus), clear and understandable effort to help laymen understand what Paul means.

The basic interpretative principle is the classic one of letting Scripture interpret Scripture. That this principle means infinitely more than dry proof-texting is abundantly demonstrated here. More than a few times one can see what it means not merely to have found a parallel reference, but to illumine Romans out of the insight of a lifetime of struggle with the meaning of the whole Paul and the whole Bible. Already in the opening pages, for example, one is

arrested by the simple remark that Paul wrote Romans to help this congregation to an adequate understanding of the Old Testament, the only Scripture they possessed. In that light, the fourth chapter becomes not an excursus but essential content. Or again, consider the luminous exegesis on p. 34 of what it means to store up wrath for oneself.

The Barth specialist will find the key Barth themes here, but they attract much less attention to themselves, are more serviceable, perhaps, to Paul. The law is still essentially the law of Jesus Christ; the omnipotence of God's grace cannot be defeated; all revelation is Christ-centered. These points are held without compromise, and the reader who disagrees will have to answer Barth's challenge to show that they are not first of all Paul's points.

This is a commentary that comes very close to the point where the preacher of next Sunday's sermon needs help. It is a preacher's commentary, by a preacher. I rejoice for the man who can set aside a couple of hours a week to work through Romans with its help.

John Deschner

THE LETTER TO THE ROMANS. *By Emil Brunner. Translated by H. A. Kennedy. Westminster, $3.50.*

Paul's Letter to the Romans is a masterpiece of theological thought, put together in logical sequence so as to carry persuasively his doctrinal assertions. It therefore needs careful analysis and skilled interpretation if the average reader is to grasp the impact of its message. If this message is to be relevant to problems felt by persons in our own day, what Paul has said in the language of his day must be translated into the current idiom. To do this without foisting upon Paul questions and issues to which he did not address himself, calls for interpretation from the firm stance of painstaking loyalty to the text (standing *with* Paul).

Emil Brunner, as one of the most competent and influential theologians of our day, has performed this exegetical task with the skill necessary to provide an analytical treatment that will prove helpful to seminarian and lay reader alike. Paul's spirit of joy in his faith in Christ comes through this interpretation to grasp the reader in a convincing manner. The implications of his theological understanding are rendered clear and driven home with precision and persuasiveness.

By adding an Appendix of leading ideas in Paul's teaching Brunner has made it possible for the reader to see the main assertions of the Letter to the Romans not only in their own context, but in the context of the whole of Paul's teaching. Providing brief yet penetrating commentary to the entire message of the Apostle, the Appendix deals with such issues as: resurrection, spirit and flesh, the righteousness of God, the law and the works of the law, faith, grace, sanctification, Jesus Christ, the church, predestination and election, the justification of the sinner, sin, baptism, the wrath of God and reconciliation. With the Revised Standard Version interwoven with Brunner's commentary, all this adds up to a most stimulating and helpful interpretation of an indispensable piece of Christian literature.

Charles H. Johnson

THE CHURCH FACES THE WORLD: LATE NEW TESTAMENT WRITINGS. *By J. Christiaan Beker. Westminster Guides to the Bible. Westminster, $1.50.*

This addition to the "Westminster Guides to the Bible" is by the Associate Professor of New Testament Theology at Pacific School of Religion. Like others in the series, the volume is not a commentary, but attempts rather to frame for "the educated layman" a meaningful perspective from within which to understand the various biblical books. Beker's task has been to supply this introduction for the Pastoral Epistles, Hebrews, James, the Catholic Epistles, and Revelation. He has performed it well, and the result is a readable and informative discussion from which the pastor —no less, and perhaps more, than the layman—can greatly profit.

Beker judges the central problem with which these writings deal to be the church's quest for self-identity in the midst of the world. It is a virtue of this book that the author does not dawdle on questions of apostolic authorship and literary relationships, but views each writing in terms of (1) the historical situation in which it arose, and (2) the theological interests and perspectives it represents.

It is also commendable that Beker has not simply given us a "watered down" version of "the same old stuff" on these New Testament books, but frequently sheds new light on old problems. His discussions of Hebrews and of the problem of Gnosticism are especially good. This may well come to be regarded as one of the most distinguished volumes in an already distinguished layman's series.

Victor P. Furnish

CALVIN: INSTITUTES OF THE CHRISTIAN RELIGION. *Edited by John T. McNeill. Translated by Ford Lewis Battles. Library of Christian Classics XX and XXI. Westminster, $12.50.*

This new and definitive edition of Calvin's greatest work is a publishing event of major importance. It supersedes all previous English editions, yet in a manner that has, in considerable measure, drawn upon and fulfilled them. At the same time it has advanced Calvin scholarship in every language by the wealth of historical and interpretative annotations made available in the footnotes, and by the two hundred and ten pages of exceptionally well-edited bibliographies and indexes.

A new translation of the *Institutes* was much needed. Both Broke and Norton are out of print, and probably should remain so. Allen is serviceable, stodgy, and somewhat misleading. Beveridge is acceptable for those who can negotiate its quaint language, and are not discomposed by its block-busting sentences. The time was doubly propitious for a new English translation. The extensive labors performed by Peter Barth and Wilhelm Niesel had recently culminated in publishing for the first time a truly critical Latin text collating the various editions of the *Institutes*.

The new translator is (appropriately!) the Philip Schaff Professor of Church History at Hartford Theological Seminary. He had the services of what the dust jacket calls "a whole corps of expert Latinists and Calvin scholars." The result is a considerable advance on earlier translations. The sentences are usually shorter. The words are rendered in modern English. And most important of all, the precise meaning of each Latin passage has been carefully studied and, so far as I can attest upon cursory examination, competently rendered. Nevertheless, it must be recorded that the stylistic achievement of this translation, while certainly acceptable, lacks the distinction that the superb humanistic Latin of Calvin had led us to hope for in its English version.

One of the truly exciting aspects of this new edition is the work of annotation. On almost every page there are notes that uncover allusions in the text, relate the subject at hand to comparable discussions by classical and Christian writers, and provide the references needed to assess the present state of scholarship on a disputed point. The editor, who prior to his academic retirement taught at the University of Chicago and Union Theological Seminary, says that these annotations to the *Institutes* are intended "to give an impression of its theological and historical depth and range." He has succeeded well. At the same time, he has called upon his lifetime study of the subject to eliminate the myriad of questionable references that a less perceptive editor might have included. The concise footnotes on natural law on pp. 367-68 and 1504, for example, provide a maximum of serviceable information and at the same time avoid wasting the reader's time with references to the abundant literary trash on natural law, or the absence thereof, in Calvin's thought. There are very few lapses from this mature treatment, one of which is that the sole secondary reference to the *Politica methodice digesta* of Althusius on page 1519 is Gerbrandy's weak little reed.

The indexes at the end of the second volume tie the material of the text and its

annotation together in a manner remarkably serviceable to the scholar. Does one want to compare the *Institutes* of Calvin with the *Common Places* of Vermigli? The contents of these two works have been collated in nine and one-half columns of chapter and section references. Would one like to study Calvin in relation to Aquinas? He has a pleasant surprise awaiting when he turns to pp. 1626-27. One of the decided benefits of these indexes is to have provided scholarly apparatus for developing a more accurate placement of Calvin in the ongoing history of Western civilization than has yet been achieved.

It is difficult to restrain one's enthusiasm for this new edition of the *Institutes*. With its publication the Library of Christian Classics may well have reached its crowning achievement.

Frederick S. Carney

J. G. HAMANN: A STUDY IN CHRISTIAN EXISTENCE. *By Ronald Gregor Smith. Harper, $5.00.*

My interest in this extraordinary man was first aroused by Jean Paul's comment on his literary style. "Brevity is clarity—except in the case of Hamann, whose commas contain at times planetary systems, whose periods are galaxies of suns and whose words are sometimes sentences." I did not know then that this "holy frugality in the use of words" was the direct result of Hamann's radical confrontation with the theology of the word of God. This is one of the things I owe to the reading of Ronald Gregor Smith's book—the first to be published in English on this character who so deeply influenced Kierkegaard that he wrote of him: "With his whole life and soul, even to the last drop of his blood, he is concentrated upon one word, the passionate protest of a highly gifted genius against a system of actual being."

The author, who has already put us in his debt through his translation of Martin Buber's *I and Thou,* gives us a fascinating introduction to this other "single one," whose life and thought were inextricably interwoven. In three packed chapters, "Faith," "History" and "Fruition," he introduces us to the seminal thinking of a man whom Paul Tillich has called "the magician of the North," and others have seen as a "missing link" between the thought of Pascal and Kierkegaard. Hamann really took the doctrine of the word seriously and organized his whole life in accordance with it. It is to him that we owe the famous sentence, often wrongly attributed to Tillich or Brunner, "If it is fools who say in their heart there is no God, those who try to prove his existence seem to me to be even more foolish." This contemporary and friend of Kant and Herder was a genuine "existentialist," insisting that a man's response to God must be a response of the whole man to the whole of the "given-ness" of existence, and for whom all life is God's speech to the man who has ears to hear.

The second part of the book is devoted to twelve extracts from Hamann's almost inaccessible works, ranging from "Biblical Reflections" to his attack on Kant's *Critique of Pure Reason.* It is tempting to quote extensively from this important section. Let me produce a few samples and then urge you to read the book for yourself. "All biblical history is a prophecy which is fulfilled in every century and in the soul of man." "Man by himself is a question needing an answer, an emptiness waiting to be filled." "Being, faith, reason are sheer relationships, which do not permit themselves to be treated as absolutes." "Natural science and history are the two things on which true religion rests. Unbelief and superstition are based on shallow physics and shallow history." "What a humiliation it is for God to reveal Himself in human language! The Holy Spirit became a writer of history, recounting the lowliest and most despicable events, yea sinful and foolish acts, in order to speak to us in our language about our situation."

"He read the Bible as a way to the understanding of himself," says Smith. "The old history was 're-enacted,' not merely in his understanding or even his feelings, but in his whole being." He, being dead, yet speaketh in ways that need to be heard again as in

the age of the Enlightenment, when all theologians, whether they called themselves rationalists or dogmatists, agreed in supposing that faith meant assent to abstract, universal and eternal truths.

W. B. J. Martin

THE HISTORIC REALITY OF CHRISTIAN CULTURE. *By Christopher Dawson. Harper, $3.00.*

This is the first volume in the series *Religious Perspectives,* edited by Ruth Nanda Anshen, who writes that the series "represents a quest for the rediscovery of man . . . in the hope that the rediscovery of man will point the way to the rediscovery of God." The editor has assembled a panel of writers which includes people like W. H. Auden, Karl Barth, Erich Fromm, Karl Jaspers, D. T. Suzuki and Paul Tillich, "to rediscover the first principles which should constitute part of the quest . . . and to show that the basic and poignant concern of every faith is to point to, and overcome, the crisis in our apocalyptic epoch." This crisis is defined as man's separation from man and of man's separation from God—the failure of love.

The Catholic historian, Christopher Dawson, who introduces the series, brings the weight of his formidible scholarship to bear on "A Way to the Renewal of Human Life" by a re-examination of Christian culture and a new appropriation of it. He addresses himself to such questions as, "The Outlook for Christian Culture," "What is a Christian Civilization," "Christian Culture as a Culture of Hope," and "Civilization in Crisis." In the course of his wide and fascinating survey, he continually makes the plea for a new and serious study of the development of Christian culture in all its major phases—ancient, medieval and modern—especially in the field of higher education, where it is now all too often ignored. "Until this has been changed, the secularization of modern civilization will go on unchecked."

W. B. J. Martin

THE BORDERLAND: AN EXPLORATION OF THEOLOGY IN ENGLISH LITERATURE. *By Roger Lloyd. Macmillan, $2.50.*

Canon Roger Lloyd of Winchester Cathedral has always been fascinated by the "borderland," that uncharted territory where theology meets literature, art, and science. His many publications include several books on railways—his favorite hobby—two novels, many historical works, and a pioneer study of city evangelism. In this latest volume, he returns to an old love. He calls it "a short exploration of that mysterious borderland which lies between the fully explored and mapped kingdoms of Christian Theology and English literature."

Canon Lloyd emphasizes that he is an amateur in the field of English literature, but stoutly maintains that he has his place in this age of specialization. He also warns us against expecting a comprehensive treatise, which would certainly demand attention to many writers—Donne, Milton, Wordsworth, Keats, Gerard Manley Hopkins—to whom he devotes little or no space.

What he has given us, however, is a series of sparkling and suggestive essays on such favorite authors as the Elizabethan poets, G. K. Chesterton, Charles Williams, Dorothy Sayers, and C. S. Lewis.

Something of his approach may be gathered from the section he devotes to Defoe's *Robinson Crusoe.* What biblical writers and theologians say about the doctrine of justification by faith presupposes a whole range of human emotions, "shock at the misery of one's true state, dread at the gloom which must reward it, a horrible sense of total helplessness and then the incredible relief of forgiveness." One might see all these emotions exemplified in such towering figures as Paul, Augustine, or almost any of the characters listed in James' *Varieties of Spiritual (sic) Experience,* says Lloyd, but "for my own part I should go straight to *Robinson Crusoe.*" He then proceeds to share with us some interesting observations, both on Defoe as man and writer, and on the doctrine of justification.

Lloyd's writers are all avowedly Christian men. Therefore, if one is looking for an en-

gagement with such genuine "men of the frontier" as James Joyce, Samuel Beckett, or D. H. Lawrence, he will not find it here. He will find, however, a sensitive and urbane companion for somewhat less strenuous wrestlings.

W. B. J. Martin

AN INTERPRETATION OF WHITEHEAD'S METAPHYSICS. *By William A. Christian. Yale University Press, $6.00.*

Of the books on Whitehead's speculative philosophy that have so far been published, this is probably the most significant. More advanced than the excellent introductory exposition by Ivor Leclerc (*Whitehead's Metaphysics,* Macmillan, $3.75), it is also more comprehensive than the various special studies of Whitehead's work that have appeared in increasing numbers since his death in 1947.

For the most part, Christian avoids the problems of critical appraisal and focuses his attention on analysis and interpretation. He seeks to lay bare the groundwork, rather than the superstructure, of Whitehead's metaphysics, and so provides an excellent systematic commentary on Whitehead's later writings, beginning with *Science and the Modern World* (1925).

Because of his own primary interest in the philosophy of religion, Christian's interpretation is particularly important for those who are interested in the theological significance of Whitehead's work. He attempts to show, although hardly convincingly, that Whitehead's idea of God represents a "fourth possibility" alongside the alternatives of traditional theism, pantheism, and the "panentheism" of Charles Hartshorne. His argument here turns to a considerable extent on the way he interprets, or, as I believe, misinterprets, Whitehead's general doctrine of the "perishing" of actual occasions. Curiously, he never once refers to Whitehead's statement in *Adventures of Ideas* that an occasion's "perishing is its assumption of a new metaphysical function in the creative advance of the universe." Consequently, he literalizes Whitehead's metaphor and interprets "perishing" as the occasion's "loss" of "subjective immediacy," rather than as its "gaining" of "objective immortality" in the self-constitution of subsequent actual entities.

In spite of this and certain other questionable interpretations, however, Christian's study is of great value. Especially in this centennial year of Whitehead's birth, when much discussion is sure to be given over to a re-examination of his work, Christian's book can make a notable contribution to a clearer grasp of the issues and their possible resolutions.

I may add that the book also has the great virtue of readability. Although the matters with which it deals are among the most difficult confronting the human mind, it is lucid and understandable and can be read with profit even by the person whose technical training in philosophy is not that of the advanced specialist.

Schubert M. Ogden

GOD OUR CONTEMPORARY. *By J. B. Phillips. Macmillan, $2.50.*

In this little book, the author attempts a clarification of the relevance of God for contemporary man. In doing this, he spends most of his pages exposing and correcting present-day misconceptions about Christianity's answers to the age-old questions that plague mankind.

His concern is to "re-present Christianity" so that modern man is aware of the implications of what Christianity has to say to him. A return to the "early church" cannot answer our questions today because our world has unique and subtle problems. Rather, we should take advantage of the "given" today—the humanistic spirit—and give this spirit a new root and authority. An understanding and recognition of what God has done for man through Jesus Christ gives today's relative humanistic values an absolute grounding. A "Christian humanism" can demonstrate to the world the contemporary relevance of God in human life.

The real sin of today's world is "a failure to love, a refusal to be committed, a dislike of being involved." The church can only bring redemption to this situation if it can

instil in this age the sense of divine purpose and authority in the common ministry to one another.

Thus, the church's task in "re-presenting" Christianity in this generation is twofold: (1) to disseminate the vital, life-giving information of God's saving word of grace in a clear and forthright way (which will dispel the widespread misconception of the irrelevance of Christianity); and (2) to actualize the humanistic concern of the age in compassionate service to the world in the name of God.

In short, "Christian humanism" for the author is not a compromise with this age, but rather the answer called for by the nature of the times. To effect a "Christian humanism" in this day is to become aware of the drama of salvation continually revealed by God and to live out in the present its contemporary scene.

Edmund Deane

CHRISTIAN ETHICS AND THE DILEMMAS OF FOREIGN POLICY. *By Kenneth W. Thompson. Duke University Press, $3.50.*

THE STRUCTURE OF NATIONS AND EMPIRES. *By Reinhold Niebuhr. Scribners, $5.00.*

Both these books have the aim of relating Christian thought to international politics. The result is the expression of similar points of view in two very different ways. Thompson approaches the problem through the question of how moral imperatives are relevant to the ambiguities of international life. He seeks an answer by relating the views of several acute observers of international affairs to a few contemporary problems. Niebuhr sets himself a much more ambitious task of placing the peculiar international problems of our times against the background of a theory of political community.

Thompson's thesis is that the relation between morality and foreign policy should be one of tension. (The debt to Niebuhr is obvious and is admitted.) Morality cannot be wholly sacrificed before apparent national interest, nor can national interest be disregarded in the face of rules of private morality. Moral demands have their force, but they cannot be applied to the dilemmas of international politics in any wooden or utopian way.

This position is applied briefly to three major problems: armaments, colonialism, and the conduct of diplomacy. In each area Thompson attacks oversimplified and moralistic proposals for solutions and argues for recognition of the stubborn dilemmas we face—the unavoidability of conflicts among the values we seek. He holds we must not wait for the "best" policy, but must be content with a "good" one which is presently possible. The Christian faith offers, not fixed rules of behavior, but a general perspective that prompts recognition of the common humanity of all men, patience in the face of stubborn problems, national humility rather than self-righteousness, and a sense of personal restraint and of living under God's judgment.

The strengths of this approach are quite significant. Thompson understands both theologians, theorists of international politics, and practitioners of the art, and he sees the necessity of relating their insights. He recognizes that no policy will be responsible which is either uninformed or ethically insensitive, and he distills out the chief contributions of this position. Even so, little new is here. He relies too strongly on the statement of the position of others. The argument hangs together quite loosely; the reader often wonders where the author is going. Many points of clear insight are present, but there are few definite conclusions. The most frequent one is that some issue is truly a dilemma. The book thus magnifies the insufficiency of its own important insight. The Christian realist makes a valid point: our ethical dilemmas are unavoidable. Beyond that, however, one needs from theorists a constant effort to show what patterns of meaning there are in the maze of politics, what continuity there may be in the flux.

It is just such a pattern of meaning which Niebuhr attempts to find. He fears that "our generation, which faces the seemingly novel perplexities of the nuclear stalemate

and of our encounter with the new secular religion of Communism, might be tempted to forget the lessons which the past history of man offers every new generation." The lessons on which Niebuhr concentrates concern the forces that help to form human community. The ideal human community for Niebuhr is one which achieves both order and justice; it "approaches the ideal of order through a central power, and of justice through an equilibrium of subordinate powers." Both this ideal and imperfect actual human communities require two kinds of forces: internal cohesive ties (such as a common language or common historical experience) and dominion (a unifying central authority).

The two main types of political efforts at community have been empire and nation. In light of a far-ranging analysis of these forms Niebuhr seeks some basis for mitigating the conflicts among nations today and particularly between the democratic Western nations and the Communist empire. Empires extend the dominion of one community over others, but they neglect the importance of internal cohesive forces, and the Communist empire adds to this problem a utopian and revolutionary drive for dominion. Modern democratic nations tend to minimize the role of a central authority in producing community; beyond the nation they affirm a vague "community of mankind" and ignore any form of community in between. Undue reliance on collective security to bring world community is a reflection of the liberal belief that humans can simply contrive community.

Niebuhr's hope in the cold war rests on his assessment of both the creative and destructive possibilities in human freedom. Some lessening of the conflict may come about in that communities under the press of conditions sometimes limit their demands and accept their own creatureliness. The problem today is to continue the balance of forces in hopes of such a long-term modification in the immodest demands of both sides.

This latest book of Niebuhr's combines his profound analysis of man with sharp insight into international life. His estimates of Communism, of colonialism, and of the nuclear dilemma are particularly revealing. His view of the United Nations is a healthy balance of appreciation and caution, even though he does not sufficiently envision its possibilities as a source of policy under creative leadership. The book provides both a wealth of individual insights and a continually meaningful pattern of understanding as a basis for the flexible policy which alone can be responsible in the world today.

Joseph L. Allen

AN AMERICAN DIALOGUE. *By Robert McAfee Brown and Gustave Weigel, S. J. Doubleday, $2.95.*

When two men of parts in contemporary America announce that they have signed on for dialogue, this is good news indeed. And when the announced topic is both controversial and fundamental, as the relation between Protestant and Catholic faith and life surely is, the thoughtful minister may well approach the dialogue with keen anticipation.

But, alas, his hopes are only fragmentarily met by Protestant theologian Brown and Catholic theologian Weigel. Their book, contrary to its title, is not really dialogue at all, but the conjunction of two monologues—perceptive, prudent, and irenic, but monologues nevertheless. True, each writes about a common subject, and addresses himself to a common audience. But neither relates himself directly to the other's line of argument, and the reader himself must join the issues. At best, then, the book is a dialogue at fifty paces with a high wind blowing.

Nevertheless, the book is decidedly worth the minister's attention. Each of its two parts is not only an insightful analysis of the general range of issues that bother Protestants and Catholics about each other, but also a successful attempt to distinguish between important, less important, and unimportant issues. Brown's statement has many merits, not the least of which is its display of intellectual ferment that persistently goes forth to open up some of our seemingly closed mental positions. Note, for

example, how his fine analysis entitled "A Protestant 'attack' on Catholic power—an attempt to get the issues focused clearly" is followed by his equally fine analysis entitled "A Protestant rebuttal to the Protestant 'attack'—an attempt to get the issues focused still more clearly."

Not all walls crumble, however, before Brown's discriminating intellect. The wall known as the problem of ultimate authority remains, and he leaves us with the recommendation, valid from a Protestant perspective, but apparently unacceptable to Weigel, that we recognize as an interim goal that Protestantism and Catholicism need each other.

Weigel's statement will come as something of a pleasant surprise to those Protestants who have not hitherto taken the time to understand what is happening in Catholic circles, namely, that some Catholics have taken the time to understand what is happening in Protestant circles. To other Protestants, however, who are already aware that the important encounter between Protestantism and Catholicism has recently moved to new and higher ground, Weigel's informed and sympathetic analysis of Protestantism will be received as one of the best yet contributed by a Catholic. Not the least of its merits is its very interesting construction of an alternative version of Paul Tillich's "Protestant principle."

Weigel, like Brown, recognizes the nature of authority as the residual problem. "[The Catholic] lives, loves, and dies," according to Weigel, "on inevitable conviction that there is a nucleus of knowledge which is not fallible. Discourse with the self and with the neighbor is possible only on the supposition that we know some things certainly. We can only affirm our fallibility on the implicit supposition that we infallibly know reality in some of its parts. To look for the truth is an implicit affirmation that it can be found infallibly." This passage is set forth by Weigel to indicate the distance of Catholicism from Protestantism on this crucial point of authority. It also constitutes the real stumbling block for the Protestant who is otherwise deeply impressed and truly grateful for Weigel's perceptive and irenic spirit. On intellectual grounds the Protestant must dissent from Weigel's apparent confusion of man's knowledge of truth with truth itself. On religious grounds, he must deny any claim, epistemological or other, to human infallibility. He will note that it is only a short step for Weigel from this epistemological position to the claim to institutional infallibility. "The Catholic Church," Weigel writes, "is ineluctably bound to claim infallibility for herself because she claims to have the divine commission to teach all men the way of salvation. If she can make mistakes in declaring the will of God, how can she demand faith?"

Weigel puts the issue well when he inquires at another point, "Can we even talk to each other meaningfully if our epistemologies are so different?" Perhaps this question serves as the best explanation why the promised dialogue between Brown and Weigel never came off.

Frederick S. Carney

COMMUNISM AND THE CHURCHES. *By Ralph Lord Roy. Harcourt-Brace, $7.50.*

Ralph Lord Roy is a Methodist preacher and scholar, author of the important earlier study *Apostles of Discord* (Beacon Press, 1953). With this his latest book, he has published the first responsible study in depth in a problem area that has been far too long the private preserve of demagogues and adventurers. For those who have recognized the issue of Communism and the churches, but have had nothing in hand but the slanderous broadsides of Circuit Riders, Church Service League, Christian Anti-Communism Crusade, etc., his study will be a welcome tool. For those who have welcomed the excuse of Communist infiltration as an opportunity to attack every liberal leader or movement in our churches and universities, Roy's thoroughly documented work will be disappointing. He does not deal in broad and baseless broadsides. Neither does he kill a spider with a meataxe. He is as careful as a medalist in small calibre rifles, shooting aspirin pills from between the fingers of a friend at twenty paces.

This is, of course, the way to shoot if one

loves the brethren. Unfortunately, in recent years there have been so many noisy and irresponsible people blasting in every direction with shotguns that it has been difficult to get at the problem at all. None has given more help to the real Communist infiltrators than J. B. Mathews, with his "7000 Protestant ministers" or M. G. Lowman, with his "6000 Educators." Those who were in fact using and misusing Christian auspices simply disappeared in the woodwork as the liberals closed ranks against the wild men. No decent person, opposed to lynch law, could fail to cheer Bishop Oxnam's *I Protest!* (Harper, 1954). But the occasion itself was disgraceful, brought about by the disloyalty of a Methodist congressman from California, who lied in public about a bishop of his church and forced that bishop to go to the public to defend his reputation from slander and character assassination. As one reads the record he is as appalled by the number of people who seem to think that the way to fight Communism is to break the Ninth Commandment as by the wretched record of those who have in fact attempted to use the cover of the churches to further Communism.

Of those who have attempted to use the church to further Communism there are a number, and Roy gives names, dates and places. He also notes that when he was making this study there were some on the fellow-travelling wing who refused to cooperate, including Methodist ministers Jack R. McMichael, Harry F. Ward and Lee H. Ball. His whole study serves to point up the viciousness of the McIntyres, the Bundys, the Hargis, and the Lowmans—the whole verminous fringe of those who have striven to discredit all social responsibility and concern in the churches by exaggerating the extent of Communist penetration and influence. Among a quarter of a million clergy, something less than 50 have served as bell-wethers to the Communist party; the percentage is smaller than that of lawyers, doctors, businessmen. But 50 is still too many, and we should not let our antagonism to the adventurers who have made fortunes out of a cheap and easy "anti-Communism" close our eyes to that fact.

This book has been attacked by the lunatic fringe at both ends of the political prism. Neither the Communists and fellow-travellers nor the American nativists can bear it, for it tells the truth. Every church library should have it, and pastors and intelligent laymen should study it. We are in for a long, hard haul in the Christian encounter with totalitarianism, and those who would subvert America to totalitarianism from within are just as dangerous as the international threat. We must not panic, and let ourselves be divided—either by profiteers of discord or by agents of Communism. The church's "answer to Communism" was there a long time before the present threat and will live long after the present age has passed away: it is the life of disciplined brotherhood—love and righteousness.

And here is our weakness: we are without discipline. There never should have been even 50 clergymen serving the Communist Party. Neither, for that matter, should there be congressmen who disgrace their church and its Lord without rebuke. Several years ago a man who is a member of the most powerful governmental body in the world, the United States Senate, went on the floor to deliver an obscene tirade against the "kikes," the "niggers," the "dagoes," and so on. When he was through with his exhibition he boasted, "I'm a good Christian. . . . I'm a good Methodist." This "good Methodist" is still a Senator, chairman of one of the Senate's most important committees and a fervent supporter of the House Un-American Activities Committee. Like those whom Roy exposes in the Methodist field, he is a disgrace to the church and the Lord of the church.

The solution, however, is not to let the Christian church be polarized between reactionary totalitarians and red totalitarians, each trying to frighten the faithful about the strength of the other. Rather, the solution is to give attention to strengthening the vital center, that great body of Methodists who love the Lord and seek first to know how best to witness to what he has done for us.

Franklin H. Littell

SPIRITUAL THERAPY: HOW THE PHYSICIAN, PSYCHIATRIST AND MINISTER COLLABORATE IN HEALING. *By Richard K. Young and Albert L. Meiburg. Harper, $3.50.*

This book is designed to assist the minister in working with the physician and psychiatrist in counseling patients with different illnesses. Through brief diagnostic summaries and case studies of the principal types of illness, the minister receives guidance about his role in the total therapeutic process. Two chapters also deal with the spiritual therapy for acute bereavement, and "The General Hospital as a Setting For Spiritual Therapy."

The book is an excellent guide for the pastor in difficult counseling situations and is unconditionally recommended.

Marvin T. Judy

INVITATION TO THEOLOGY: RESOURCES FOR CHRISTIAN NURTURE AND DISCIPLINE. *By Allen O. Miller. Christian Education Press, $4.00.*

In the reconstruction of theory in Christian education, it is helpful to have theologians spelling out the implications of current trends of thought for content and procedures. To do this, Miller draws on the resources of systematic theology and philosophy, carefully relating them to the task of Christian teaching as performed by parents, teachers, and pastors.

His main thesis is simple and demanding: "The Church is a school. The curriculum is the story of our covenant relationship with the living God. The Church as a school has but one goal—to bring up each generation of the people of God in the nurture and discipline of the Lord." Diagrams, charts and three types of index are used to present the material most precisely.

Anyone familiar with Anderson's *Unfolding Drama of the Bible* and Niebuhr's *Meaning of Revelation* will be at home in this perspective of a "covenant theology," with the biblical drama seen as the record of God's disclosure of himself in the history of his chosen people. Parts I and II of the volume are devoted to making clear and explicit the biblical witness as "The Living Word of God" and its resulting covenant theology as "The Story of Our Life in Encounter with the Living God." Having laid this solid foundation, Miller proceeds to devote the last half of his work to the development of specific ways by which we can reclaim our covenant heritage in Christian education, centering attention primarily upon the meaning of *nurture* and *discipline* as the necessary thrusts of the church's teaching office.

Disturbing to some, but heartily welcome to others, will be his emphasis on the total life and work of the church as the context for Christian teaching—the celebration and participation in the Lord's Day liturgy, preaching and teaching that observes the Christian year, observation of the sacramental pattern of life from birth to death, and a curriculum that includes catechetical instruction in the meaning and purpose of all these.

Some will wish to challenge specific aspects of this theologian's perspective (for example, his devotion to the "unity" of the biblical witness). However, the unwavering precision with which he sets forth his system of thought, and the careful way in which he follows through to instruct in content and method derived from and consistent with his system, constitute an effort for which this reviewer can express only praise and thanksgiving.

We need more volumes that attempt the task which Miller has carried out with genuine integrity, if we are to recover theory and practice that are consistent with a theology of the church and the responsibility of its laity. This work contributes significantly to this effort.

Charles H. Johnson

RELIGIOUS EDUCATION: A COMPREHENSIVE SURVEY. *Edited by Marvin J. Taylor. Abingdon, $6.50.*

Most surveys coming from a variety of writers are something less than satisfactory. Although the one under review partakes of many of these common weaknesses (unevenness in writing, lack of depth, unstated presuppositions), it is partially an exception. Most of the chapters are surprisingly com-

plete and adequate, and many of them contain material not readily available elsewhere. This book comes off rather better than its two predecessors published by Abingdon, *Studies in Religious Education* (1931) and *Orientation in Religious Education* (1950).

The chapter by Daniel Day Williams on the relation between theology and Christian education is especially noteworthy. It is encouraging to find a theologian who recognizes that the enterprise of Christian education may have contributions to make to the process of theologizing. The chapters on Jewish and Roman Catholic religious education will prove both informative and useful for Protestants. The chapter on camps and conferences is a particularly enlightening rationale for the current emphasis on camping in Christian education.

By and large the writers who deal directly with theology and philosophy do so from the perspective of the major changes occurring in Christian education during the last two decades. This volume would seem to indicate that we have turned a corner or two in the mid-twentieth century reappraisal of the teaching ministry of the church.

One looks in vain for the names of Howe, Smart, and Miller among the contributors. The initial section would have been strengthened by additions from them. Similarly there is no chapter on the church as the community in which Christian nurture and teaching occur.

One minor question of fact concerns the data for the beginning of the Missionary Education Movement. On p. 327 the date 1908 is given, while on p. 339, 1902 is preferred.

The bibliography prepared by the editor is a useful addition.

Howard Grimes

THE CHURCH STAFF AND ITS WORK. *By W. L. Howes. Broadman Press, $3.50.*

The rapid rise in multiple staff congregations has come largely since World War II. Many churches now have a director of music, minister of evangelism, minister of visitation, and a business manager, as well as a battery of secretaries. The problems of the church staff are manifold, and few persons are equipped to step into the various positions, since seminaries have done little in preparing students for them, except in the area of religious education.

W. L. Howes has attempted to give direction to pastors and assistants on church staffs as to their various roles, the problems that arise, and some of the solutions to the problems. Although his book falls short of being of as much help as one could hope, it is sound in principle and an introduction to a much-needed field of literature.

Marvin T. Judy

HOW ADULTS LEARN. *By J. R. Kidd. Association Press, $4.75.*

STRATEGIES OF LEADERSHIP. *By A. A. Liveright. Harper, $3.50.*

YOUNG ADULTS IN THE CHURCH. *By Robert S. Clemmons. Abingdon, $1.50.*

CREATIVE METHODS FOR ADULT CLASSES. *By John McKinley. Bethany Press, $1.50.*

Some really significant work in the life of the modern church is now being done in the field of adult education. In Europe this takes the form of the "lay academy," or "conference center," at which adults gather to study some aspects of life in the light of the Christian faith. In America the form is more likely to be the serious study group within the bounds of the local parish.

This work of the church is paralleled by a similar emphasis on adult education within the general culture. Kidd estimates that the number of adults in formal and informal education enterprises has risen from 15 million in 1924 to 50 million in 1955. These figures are higher than those sometimes given, but the increase is, at least, amazing.

The four books reviewed here represent both of these thrusts: Kidd and Liveright are concerned with adult education in general, Clemmons and McKinley with church adult education. These works are representative of many others which have been produced within the last ten years.

Kidd is concerned with the possibility and

nature of, the motivation for, and helps to, adult learning. Much of what he writes, especially his summary of learning theory, is applicable to other age groups also. Although most of his illustrations pertain to non-church groups, his conclusions are, by and large, applicable to Christian education. Indeed, he has made a substantial contribution to the field of learning by bringing together much of the vast amount of research which has been done in this field within the past seventy-five years. Unlike most writers in the field, he makes some effort to relate depth psychology and psychotherapy to learning theory.

Liveright, on the other hand, is concerned with leadership. He too makes a substantial contribution to all leaders of adult groups, the most significant being his break-down of types of leadership. He recognizes the legitimacy of different "styles of leadership," ranging from the teacher whose purpose is primarily to transmit content to the leader who is principally concerned with inter-group relations. Most teachers are somewhere in between these two extremes. Leadership style is dependent on the self-image of the leader, the relations between leader and group and group members with each other, and the manner in which materials and methods are used in the program. Showing real balance in his understanding, Liveright recognizes that the style chosen must be related to the purpose of the adult education enterprise involved.

Clemmons and McKinley provide helpful manuals for church use. Clemmons, the head of adult education in the Methodist Division of the Local Church, furnishes many helpful suggestions for a program for young adults in the church. McKinley, one of the leaders of the "Indiana Plan of Adult Religious Education," has provided a manual describing in some detail the use of such teaching techniques as the panel, the sermon forum, group discussion, the seminar, and the colloquy, with further illustrations of combinations of these methods. This reviewer found a number of new approaches which he hopes to try.

No substitute can be found for the spontaneous, dynamic search of adults for a better understanding of life and the Christian faith. These books, properly used as *guides* for leaders and teachers, can be of real help in encouraging and deepening this search.

Howard Grimes

THE ROLE OF THE DISTRICT SUPERINTENDENT IN THE METHODIST CHURCH. *By Murray H. Leiffer. Bureau of Society and Religious Research, Evanston, Illinois, $3.00.*

The district superintendency (originally presiding eldership) has been a focal point of interest, discussion, and even controversy among American Methodists since the beginning of the church. It continues so. This volume by the professor of sociology and social ethics at Garrett is as nearly a definitive study of the office as can be found.

The findings and conclusions of the book are based upon a detailed research process involving bishops, district superintendents, secretaries of general agencies, district lay leaders, and district presidents of the Woman's Society of Christian Service through questionnaires, personal interviews, and voluminous correspondence. The accumulated and tabulated data are used in an attempt "to see just what the district superintendency is, what it is reputed to be, and what its part and promise is in the ongoing of Methodism." The keeping of such purpose constantly in mind has enabled the author to make his book much more than the tedious statistical review that usually comes out of a research project.

The book reveals the wide differences between the legal specifications of the office as set forth in the *Doctrines and Discipline of the Methodist Church* and the varied conceptions held by the churchmen, including the superintendents themselves, involved in the research process. This changing role of the district superintendent and the understanding that different people have of the character of his task sets up a persistent conflict.

Careful examination of the processes by which district superintendents are chosen,

the provisions for training afforded them, and some characteristics of the men now in the office and of the districts they serve leads to the core of the volume. This is an attempt to discover the main functions of the office as now administered. Leiffer lists these as: conduct of the quarterly conference and other supervisory functions in the local churches of the district; overall planning of programs for all the district; maintaining relationships and carrying out responsibilities within the district and on the annual conference and church-wide levels; being a pastor to his pastors; and work on the cabinet.

Various proposals for making the office more fruitful are suggested and examined. These might well form the beginning point for thorough study of the entire administrative and promotional system of American Methodism.

To that end intelligent and concerned ministers and laymen throughout the church should read this book and then begin to come up with ideas through which the administrative connectional "tie that binds" Methodists may not be a burden to be borne but a vital, effective organism by which we may "increase among men the love of God and neighbor."

R. F. Curl

THE FULFILLMENT OF LIFE. *By Owen M. Weatherly. John Knox Press, $3.00.*

The pastor of the First Baptist Church of Philadelphia says the life of man must be lived in keeping with the God-given law that is the basic order of things. Only in obedience to this divine law can man be brought to salvation and fulfillment.

In this scientific age when men have delved most deeply into the laws that govern the behavior and reveal the nature of our material universe, they seem to care less about discovering and respecting the laws that govern their moral behavior and reveal the nature of the moral and spiritual world in which man most truly becomes himself. The author insists that as we are saved by grace through faith we are also expected and enabled by grace to fulfill the law of Christ and thus find life's fulfillment. This law is concerned with truth, kindness, faith, liberty, righteousness, and love. If it is kept by man, then the manifold blessings of abundant life will be given by the Lord of the harvest.

This book is a stringent demand to magnify the sovereignty of God in his love and his law.

George C. Baker, Jr.

HEAR OUR PRAYER: PRAYERS FOR PUBLIC WORSHIP. *By Roy Pearson. McGraw-Hill, $3.75.*

There are entirely too many Methodists in pulpit and pew who discuss public prayer in terms of "read prayers" or "real prayers." It would be helpful if the topic could be shifted to prepared public prayers and the nature of prayer itself. A pastor at prayer during a service of worship may not necessarily be leading a congregation in prayer; and if he isn't, then perhaps the prayer wheel would be an economy.

Roy Pearson, Dean of Andover Newton Theological School, shares his prayers prepared for use as a pastor in the free church tradition. There are prayers for each movement within the service with a recognition of the church year, special occasions, and particular needs. These can be a source of fresh insights and new means of expression to any pastor who takes seriously his office of voicing the prayers of the people in corporate worship. For the most part, the prayers are clearly stated so that the people may join the pastor in his ideas. There are few complex and inverted sentences. The language is reverent and stately. There is no effort to be clever in an extreme sense, although it seems somewhat strange to ask God to "Storm the beachheads of our little worlds; invade the tiny islands of our self-sufficiency. . . ." This type of expression, however, is exceptional, and good taste and reverent language prevail. Each prayer is directed to God and is concerned with the important issues of life.

This is another book to add to a rather extensive bibliography that will help the pastor to be prepared to say, "Let us pray."

H. Grady Hardin

IMPACT. *By Robert A. Elfers, Mae Hurley Ashworth, and Bette Virginia Reed. Friendship Press, $1.50.*

YOUR FAITH AND YOUR LIFE WORK. *By Elmer G. Million. Friendship Press, $1.00.*

WHEN WE WORK TOGETHER. *By William A. Perkins. Friendship Press, $0.85.*

Here is a fascinating little trilogy that illustrates the wisdom of presenting a vital message to young people succinctly and artistically. All three of the books would be effective helps to young people. They would be especially appropriate for the vocations shelves in high school libraries, in the offices of vocational counselors, in the youth section of the local church's library, and in the reading rooms of camps, Y.M.C.A. dormitories and branches.

The design and format are such as to catch the eye, and the content and manner of presentation are likely to hold the attention of any young person who might be wondering, however vaguely, about what he was going to do with his life. Individually or as a set they would be nice gifts to a high school senior.

Impact is an artistic exploration of the idea that "Christianity is the collision between God and man, and the point of impact of this collision is the church in mission." There is not much new said here, but it is a worthy attempt to say it in a new way.

By a delightful selection of photographs, pen and ink drawings, and an interesting variety of biographical sketches, historical incidents, scientific observations, and quotations from church and church agency publications, the authors have communicated the personal manner in which God's love is brought into vital contact with people and situations that desperately need that love.

As one gets into the heart of the book the mood changes from an inspiring account of things past, and an intriguing exploration of things to come to a shocking bit of realistic facing of the world about us—the world of slums, of gangs, of narcotics, of babies dying of rat bites in New York's Puerto Rican housing area.

The excerpts from Frederich Buechner's *The Return of Ansel Gibbs* present a vivid challenge to "comfortable Christianity." It is the story of Henry Kuykendall, a seminary professor who abandoned the classroom to serve as the pastor of The Holy Innocents, a church and mission in New York's slums.

The book ends with a question that packs a wallop: "Is the love of God making an impact on the world through me?"

When We Work Together and *Your Faith and Your Life Work* are the follow-up books to *Impact*. If the latter stirs the emotions and issues a challenge, then the other two books chart an appropriate course of decision and action.

The first presents vividly and effectively the value, the scope, the joy, and the Christian significance of ecumenical work camps in which young people can participate and thereby taste of international fellowship, worship, service, and study. Good pictures, statements by young participants, and a brief reference to the biblical and theological grounds for such camps make the book very appealing. It ends with the focus on responsible interest and service in one's home community.

Elmer Million's broad background in vocational counseling is evident in *Your Faith and Your Life Work*. Illustrating most effectively the manner of witness in everyday life, and insisting that "any doctrine of Christian vocation must permit you to change your life's direction and life's work," he briefly lists 47 specific job descriptions having to do with church and church-related personnel needs. It is a shame that the format and cover of this book are the least attractive of the three. The content deserves a better dress.

J. B. Holt